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FRIDAY, MARCH 27, 1964
14 of NISAN 5724

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PASSOVER 5724 ISSUE: 2 Sections; 22 Pages

# THE CANADIAN JEWISH NEWS

CANADA'S NATIONAL-JEWISH NEWSPAPER

Price - 10¢ Authorized as Second Class Mail, Post Office Department, Ottawa, and for payment of postage in cash. • LARGEST CIRCULATION OF ANY JEWISH NEWSPAPER IN CANADA • TORONTO & MONTREAL, FRIDAY, MARCH 27, 1964

# CANADA INTERVENES IN MOSCOW ON BEHALF OF THE HARASSED JEWISH MINORITY IN USSR

## PRIME MINISTER, OPPOSITION LEADER AGREE ON ACTION AGAINST RED TERROR

The Prime Minister of Canada and the Leader of the Opposition joined in a condemnation of the Soviet policy depriving Jews of matzah and denounced the curbs placed on religious freedom.

The tragic situation of the helpless Jewish community in the Soviet Union, (as reported last week in The Canadian Jewish News,) roused the indignation of the Canadian parliament. In a dramatic move, the leader of the opposition, the Hon. J. G. Diefenbaker, on Tuesday, asked the Prime Minister, whether in view of the serious situation, it was not most desirous of having action taken on the part of the Canadian Government, and also bring to the attention of the USSR that the denial of sacramental bread (matzah) is a refutation of the pledged word assuring freedom of religion as provided for in the United Nations Charter.

Mr. Diefenbaker also asked the Prime Minister whether he was aware of the fact that the Russian government interferes with shipments of presents of Passover products to friends and relatives in the Soviet Union.

(The Canadian Jewish News released in advance to both the Prime Minister and the Leader of the Opposition the alarming news on the Passover situation in the USSR. Also last week's Canadian Jewish news reports were discussed on Parliament Hill).

### HISTORIC STATEMENT IN PARLIAMENT

**The Prime Minister stated in the House Tuesday afternoon, that he had cabled the Canadian Ambassador to Moscow R. A. D. Ford, and had asked him to make inquiries and to indicate to the Russian authorities that this is a matter of great importance to the members of the Jewish faith in Canada, and therefore of the Government of Canada, who consider it to be important and urgent.**

**Mr. Diefenbaker asked if the Prime Minister would keep the House informed of any action in this matter; and the Prime Minister answered that he had so "instructed the Ambassador to advice immediately of any events in relation to this unhappy situation."**

PEARSON IN PARLIAMENT ANNOUNCES DEMARCHE IN SOVIET CAPITAL.

DIEFENBAKER BRINGS UP IN THE HOUSE MATZALESS SEDER IN RUSSIA.

## World Shocked As USSR Stops Matza Parcels From Abroad

### CANADIAN PACKAGES UNDELIVERED

For the third successive year, the government of the Soviet Union shocked the civilized world this week by taking effective steps to make it impossible for the Jews to celebrate Passover, the ancient festival commemorating the liberation of the Israelites from Egyptian bondage.

Passover Eve, which occurs this Friday, March 27th, will be the darkest in the history of Soviet Jewry, in some aspects worse than under the Stalin regime. All reports reaching the Western world from Moscow indicate that today will be black Friday for the three-million Jews in the Soviet Union.

### NO BAKERY IN SOVIET

Following are the essential facts as reported from Moscow by all Western correspondents, including the United Press International:

The reports spread by the Soviet propaganda agency, Novosti—that the bakery next to the Moscow synagogue will produce matza — has been denied by all Western correspondents. And according to the most reliable sources, the photograph showing the bakery is termed a fake.

The Soviet Union also broke the promise, given a month ago to an American Jewish delegation by its embassy in Washington, that the government would allow the sending of Passover parcels to relatives and friends in Russia. At that time, the Soviet attache named five firms in the U.S. and Canada that would be allowed to accept such parcels.

### STALINIST COLD WAR

Thousands of North Americans, including Canadians, paid official Soviet agencies for the parcels. Now, according to the United Press International, only one person, the rabbi of Lemberg (Lvov), received a parcel. (This is a part of the general fraud committed by Moscow in order to mislead the free world.)

In the typical Stalinist, cold war manner, the Soviet Press has begun a campaign which considers it a crime for one to accept such a package from abroad.

In Moscow, the official Soviet government newspaper, Izvestia, declared that the Russian Jews "would refuse to accept such packages." The newspaper also stated that the import of matzot is a sabotage of the Soviet system.

Other newspapers throughout the Soviet Union followed suit.

### FAKE REPORTS IN PRESS; CHARTERED PLANE STOPPED

For one familiar with the situation in the Soviet Union, it is clear that these inspired editorials declare it a crime against the state for anyone to accept matza from abroad. The fake reports in the Soviet press also relay "information" about spontaneous manifestations of Soviet Jews against those who are sending matza.

In London, England, a chartered plane with matza for Soviet Jews, from the chief rabbi of the Commonwealth, Dr. Israel Brodie, was cancelled at the last moment, since the landing permit in Moscow had been revoked.

### BERTRAND RUSSELL DENIES LETTER

Also from London, England, Lord Bernard Russell told the Jewish Daily Forward that he still did not receive the well publicized reply by Khrushchev to the protest against the anti-Jewish policy of the Soviet Union which he, Dr. Albert Schweitzer, Francois Mauriac and the Belgian Queen Mother Elizabeth had signed.

(The official bulletin of the Soviet embassy in Ottawa reported in December Khrushchev's reply to Russell. It was also sent to The Canadian Jewish News, challenging us to publish it. We did.)

### FRENCH LEFTIST PAPER IN PROTEST

Other reports from the Soviet Union are:

Soviet newspapers continue to publish the most obnoxious stories against Judaism, such as: the cemetery in Odessa has become "a gold mine for the black marketeers."

In Paris, France, the famous leftist weekly newspaper, L'Express, which always defended coexistence with Russia, devoted two pages of its current issue to "the Soviet antisemitic libel with official label." It calls the recent antisemitic book published in the Ukraine a Sturmer publication. L'Express explains the new antisemitic current as motivated by the Soviet economic ills and the lookout for scapegoats.

## • Commentary •

By M. J. Nurenberger

**PASSOVER THEME**

### THE BLACK FRIDAY

*Perhaps, one prays at this writing, another miracle will occur. Maybe at the last moment the Soviet government will heed the call of those appealing for the right of Soviet Jewry to celebrate their traditional festival. If not, however, it may well be that this evening, the Seder night, will be the blackest Friday in the history of Russian Jewry.*

*Never in the annals of modern society has a government in peacetime dared defy the conscience of mankind as does the Khrushchev regime in its treatment of Judaism and Jewry. Can it be explained by the new flirtation with some Arab rulers who are treated to the most inexpensive dish — antisemitism? Or is it, as some maintain, the effect of the Soviet's economic troubles? Whatever the reason, the Jews in the Soviet Union will not need bitter herbs for the traditional Seder table. It is already bitter to be a Jew tonight in the "Socialist" capital which fed so many illusions to oppressed and harassed peoples throughout the world.*

* * *

*The cold war cannot be over. Moscow is lying. Not in a million years can its present attitude be reconciled with Khrushchev's smiles and peace talks. A government that wants peace does not persecute a minority. Nor does such a government act as does the Kremlin today.*

*What happens to the Jews in Russia may call for a complete reevaluation of all attitudes on the part of those who had hoped for a change since the death of Stalin.*

*Mr. Khrushchev can have his victory against a helpless minority. He even can force Russian Jews to stage protest meetings against the despatch of matza. But he will not weaken our protests, nor will he mislead us.*

*Some may insist that this is not our concern. I, for one, daresay it is an ominous, dangerous manifestation of Soviet contempt for public opinion, and the whole world will pay dearly if it does not awaken from the slumber of conscience vis-a-vis Soviet Jewry.*

### FREEDOM AND TOLERANCE

*In Hebrew, the verb, to suffer, can also mean, as in English, to tolerate. Thus one of the great Hasidic teachers of Guer, in expounding a verse which is apropos on Passover, was wont to say:*

*"When we recite the words of thanks to the Lord for having us redeemed from the sufferance of Egypt, the word, sufferance, does not connote, as is usually accepted, the physical pain inflicted upon the Israelites by the Egyptians.*

*"What it really signifies," the Rebbe would continue, "is: we are blessing Providence for having made obnoxious to us the sufferance, the toleration of slavery. Thus, the verse would read that the Lord has redeemed the Israelites from their acceptance of slavery. For the true test of free men is to reject any compromise with tyrants. Once any feature of subjugation is accepted, any breach of God-given freedom to man endured, then the darkness of Pharaohnic slavery in any form, in any garb, engulfs society."*

* * *

*Note, for example, the subservience, the ugly picture of consistent boot-licking practised vis-a-vis Moscow by our own Communists and fellow travelers.*

*Several days ago, the Communist Yiddish daily in Paris, Naye Presse, published a front page editorial condemning the recent antisemitic propaganda printed in the Ukraine. Also, it demanded the immediate retraction of the ban on the baking of matzot.*

*The Jewish Communist group in France is the most influential among the Yiddish extreme-leftist societies in the world. Why, one asks, shouldn't the Jewish Communists in this country, on this continent, once and for all, liberate themselves from the sufferance of spiritual tyranny and raise their voices for the equality of the Jew in the Soviet Union?*

## FAVREAU STUDIES CODE; CJC RELAYS NEW FACTS TO ROBARTS

OTTAWA (CJN). — The Canadian Jewish News learned this week that the Deputy Minister of Justice and his staff are preparing a complete report based on material and depositions concerning the recent dissemination of hate propaganda throughout the country.

The Minister of Justice, the Hon. Guy Favreau, is also in possession of all the material gathered by the Canadian Jewish Congress, the Organization of Former Nazi Concentration Camp Inmates and similar documents.

The Canadian Jewish News is informed that the Federal government is analysing the comparable situation in England. However revising the penal code in Canada is a complicated process and it will take time to prepare relevant legislation.

### Statement By Congress

In Toronto, the Canadian Jewish Congress issued the following statement:

The Canadian Jewish Congress has come into possession of certain information pointing to those responsible for the recent dissemination of neo-Nazi hate-leaflets in Toronto, Montreal and other centres in Canada.

On Monday officers of the Canadian Jewish Congress met with Premier Robarts, Attorney General Cass, and Minister of Reform Institutions, Mr. Grossman, and the information was delivered to them and to officials in the Attorney General's department. At the same time the information was forwarded to the Minister of Justice, Mr. Favreau in Ottawa.

The Canadian Jewish Congress holds it to be in the public interest to inform the community at large of the identity and the connections of the persons revealed in this information. The Congress therefore proposes that on the occasion of the Warsaw Ghetto Memorial meeting at the Beth Tzedec Synagogue in Toronto on the evening of April 9th, the data it now possesses will be made public.

Meyer W. Gasner, Chairman Central Region; Sydney M. Harris, Q.C., National Chairman, Joint Community Relations Committee Canadian Jewish Congress-B'nai B'rith.

## CONFERENCE TO DISCUSS EDUCATION

Three distinguished guest personalities will highlight the 19th Regional Conference of the Canadian Jewish Congress, Central Region, which opens Saturday evening April 11 and continues through Sunday, April 12, it is announced. All sessions of the conference will take place in the Park Plaza Hotel, Toronto.

Coming from the United States will be Isaac Toubin of New York, Executive Director of the American Association of Jewish Education and former Executive Director of the American Jewish Congress, and Rabbi Hugo Gryn, Executive Assistant of the Joint Distribution Committee whose special responsibilities for the world-wide assistance agency are in the field of cultural and religious aid.

Also featured will be Lavy M. Becker of Montreal, a noted national leader of Canadian Jewry and National Chairman of the Foreign Affairs Committee of the Congress.

It has been confirmed by Congress officials that the long-awaited report of the Commission on Day Schools will be the prime agenda item for the opening session on Saturday evening April 11. It is anticipated that this report will arouse perhaps the keenest attention of a communal issue at a conference in the history of Congress.

Also expected to provide both excitement and great interest will be the Community Relations Session, which is slated for Sunday morning, April 12, at which there will be behind-the-scenes reports on the neo-Nazi-hate literature situation given by leading Congress officials, together with special reports by community leaders throughout Ontario.

Sheldon Kert, Chairman of the Conference Arrangements Committee has disclosed that elections of delegates has already exceeded all expectations and it is anticipated that the attendance will be the greatest ever recorded for a Regional Conference.

## NORTH YORK TRUSTEES DEMAND ACTION ON RELIGION IN SCHOOLS

The deputation representing the Board of Education of North York consisting of Trustees Robert Stanbury, Saul Cowan, Isobel Walker, and Peter Tacon, visited Mr. Davis, Minister of Education, on Wednesday morning, to discuss with him the thorny problem of religious education in the schools of North York.

Although it is well known that the Trustees are not unanimous on this question, nevertheless a memorandum was presented which reconciled the differing views of trustees. The memorandum reflected a basic misgiving about the nature of the present course in religion both in relation to its content and results and asked for some kind of improvement in the curriculum. It stated the following:

"We would request your help in determining how teachers in training can best be prepared for their role in imparting to children a common code of moral and ethical values. The present method of expecting public school teachers of varying faiths and convictions to teach Doctrine leaves much to be desired.

We do not wish to abolish religion from our public schools. . . . We seek your assistance in finding ways whereby formally and informally throughout the entire curriculum our schools can instill in children of all religious groups pride in their own families' beliefs and respect for the beliefs of others as well".

## RICHMOND IN PASSOVER APPEAL

The celebration of Passover, the Festival of Freedom, "should be a sharp reminder to us that there are millions of Jews now living in lands where various freedoms are denied them," Theodore D. Richmond, 1964 United Jewish Appeal chairman, said in a Passover message this week.

"Proceeds of this year's UJA campaign will be used to help secure more liberties for these people, or to aid them in emigrating to Israel where they will find freedom," he continued. "Here in Toronto, UJA funds will strengthen our own rights, and ensure the continuity of our Jewish institutions.

"There is a real issue facing our community today. We all are aware of the continuing fight against anti-Semitism which has been intensified, especially in the last few months, as a result of the nazi-type propaganda that has been flooding our community. The Canadian Jewish Congress, a UJA beneficiary, has been in the forefront of the fights against these hate peddlers. The forces of our Jewish community and the general community are being mobilized in this fight."

"As we sit at the Seder table and recall the redemption of our people from slavery in Egypt, it would be fitting for us to promise ourselves that we will do everything possible, through UJA, to bring the same redemption to Jews who are enslaved at this time," he concluded.

Mr. Richmond extended his personal thanks to those who are serving as chairmen and workers in the trades and professions sectors of the campaign, the B'nai B'rith campaign, the Metropolitan Division and Women's Division.

He declared, "Let the Passover week be a time for rededicating ourselves to completing our great task. I urge every canvasser to devote full attention to covering assignments so that we can turn a history-making beginning into a record ending."

## Rumor: Goldmann Foreign Minister

Jerusalem (CJN). — Persistent rumors have it that Levi Eshkol soon will make an effort to enlarge the present coalition government by inviting the Liberals to join it.

The fact that Dr. Nahum Goldmann, president of the World Zionist Organization, finally has settled in Israel and accepted Israeli citizenship makes him the foremost candidate for the portfolio of Foreign Affairs, in a new government of national unity. In that case, Golda Meir would become Deputy Prime Minister and Abba Eban, Minister of Science, a new post which Eshkol contemplates.

However, the same informants insist that Dr. Goldmann would join only a truly national government, comprising Herut as well.

## Old Synagogue - Cultural Centre

● The old Sephardi synagogue in The Hague, built in the 17th century and closed immediately after the war for lack of worshippers, has been turned into a cultural center where lectures, recitals, exhibitions and other social events will be held. The synagogue's furniture, including the Holy Ark, will be sent to Israel as a gift of the Sephardi Congregation of The Hague.

**ANNOUNCING**

**OTTAWA: THE MODEL JEWISH COMMUNITY**

● First of a series of **Canadian Jewish News** supplements presenting the JEWISH CENTERS in this country will appear Friday, May 15th, on the eve of Shavuot.

● This Special will contain the full history of Jewish Ottawa and describe its rise to the present status of a noble community.

B'NAI B'RITH CAMPAIGN: Members of B'nai B'rith lodges turned out last week for a telephone session at UJA headquarters, in which they telephoned for pledges to the 1964 United Jewish Appeal campaign. Getting their assignments are three members of Leonard Mayzel Ontario Lodge (from left to right): Harvey Adelman, Ted Mason and Jerry Asner.

# toronto u.j.a. reporter

● **Even in the short period** he spent in Paris during February, 1964 campaign chairman **Ted Richmond** came away with the feeling that Algerian Jews "are having a difficult time adjusting to an Ashkenazi community"... This is the report that Ted gave to UJA leaders about the impressions he gathered after seeing the situation for himself and talking with officials of the **Joint Distribution Committee** in Paris.. "Most of the North African Jews come from a Sephardi environment," he said, "and dropped as they were, with no preparation, into a radically different Ashkenazi community, they are finding it hard to get their bearings... This adjustment to communal living is made harder by the shortage of synagogues, schools and centers, where they can get reassurance of their Jewishness... Securing jobs and adequate housing still is the prime consideration."

• • •

● Ted also said he was in Paris not long after a delegation of **Algerian Jews**, the first to come to France since Algeria won its independence, came to arrange for the shipment of matzot and other ritual supplies for Passover... The fiveman delegation, representing 5,000 Jews still living in Algeria, said that Algerian Jews suffer seriously from economic hardship, many of them actually living in desperate straits.. They are free, however, to organize themselves communally, to conduct religious services and to provide Jewish schools for their children... The Joint Distribution Committee, which receives UJA funds is helping them with these programs and is providing food and other assistance for the indigent, disabled and aged..

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● **The World ORT Union**, a UJA beneficiary, will sharply accelerate its vocational training and other assistance services during 1964 for an estimated 200,000 Algerian and other North African Jewish refugees in France, Ted reported... ORT will build new vocational schools in Marseilles, Toulouse and in the Paris region this year to take many thousands of refugee youth off the streets, give them an education and a start toward integrating in their new communities... Adult refugees also will have an opportunity to receive training through an expanded program of emergency courses.

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● **The Construction Division**, with the largest goal of any trade or professional group, has been going about its busines of covering cards quietly but efficiently... Chairman **Joseph Tanenbaum**, ably assisted by son **Wayne** has been holding weekly Monday night meetings in various locations... The following men are saluted for their energetic efforts in behalf of the campaign: Ernest Bloch, Ubby Dashkin, Eph Diamond, Fred Eisen, Harold Goldkind, Max Goldlist, Harold Green, Sidney Green, Alex Grossman, Harold Lederman, Harold Nisker, Morton Pascoe, Leo Perkell and Murray Rich.

• • •

● **In the Food** and Services Division, the **Paper and Printing Group** represents the brightest spot... With 40 cards still to be covered, the group has exceeded last year's total... Responsible for this phenomenal showing, as reported by Food and Services chairman **Harvey Wolfe**, are the following: Maurice Berg, Bernard Bedder, Sydney Y. Cole, Harold Fink, Morris Gould, Philip Granovsky, Alvin Schrage, Sidney Stone, Philip Tarnow and William Zimmerman.

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● **The Women's Apparel** division's peripatetic chairman, **Harry L. Solomon**, recently returned from an extensive business trip to resume his leadership of the division... Harry promises some fast action after Passover leading up to what he hopes will be a record year.

• • •

● **Good news! The Dentists Group** scored an impressive achievement this week by surpassing last year's record total of contributions... With a few cards still to be covered, the three co-chairmen — **Drs. Alan Brown, Gerald Halbert and Ronald Landsberg** — promised that they will leave a mark that will be difficult to surpass next year.

• • •

● **The B'nai B'rith UJA** campaign has turned to the telephone to finish the clean-up of the cards assigned to it... **Avrum Posluns**, chairman, has enlisted **Harry Frank** and **Dave Kolsky** as lieutenants in this final effort... Participating last week in telethons at UJA headquarters were: Max Gluskin, Ben Hechter and Manny Swadron of **Eglinton Lodge**; Herb Samuels of **Aaron Hart Lodge**; Harvey Adelman, Jerry Asner, Ted Mason and Fred Muchnik of **Leonard Mayzel Ontario Lodge**; and Ben Ackerman, Isaac Silberman, Harvey Stern and Ronald Wineberg of **Commonwealth Lodge**.

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● **A "harvest of cards"** for the **General Canvass** workers in the Women's Division was held on Tuesday at Holy Blossom Temple, which extended its hospitality to the Women's Division... From 10 a.m. to 3.30 p.m. canvassers dropped in to give their completed kits to the associate chairmen, district chairmen and zone chairmen... **Mrs. Morris Vigoda** and **Mrs. Henry Mulstein** are serving as co-chairmen of General Canvass, assisted by the Mesdames David Hart, Sydney Klebanoff, Earl Pullan, William Savlov and Herbert Stein, as associate chairmen; and the Mesdames Bernard Altman, Sydney Blinick, David Lipson, Hy Scolnick, Jack Silvert and Al Spiegel, as district chairmen.

● **The Sisterhood Liaison Committee**, chaired by **Mrs. Samuel Z Donnenfield** and **Mrs. Alvin B. Rosenberg**, has been doing an excellent job of covering the synagogue sisterhoods to bring them the UJA story... To date, they have arranged to bring the UJA message into the following synagogues: Adath Israel, Beth Am, Beth Sholom, Beth Tzedec, B'nai Israel Beth David, Holy Blossom, Shaarei Shomayim, Shaarei Tefillah and Temple Emanu-El... Programs have consisted of slides, readings and speakers.

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● **The Metropolitan Division** is making its usual steady progress in covering its large volume of cards... Among those who have been active in the campaign are the following: Ike Airst, Aaron Black, Harold Breslin, Howard Cooper, Philip Epstein, Milton Graff, Bert Jacobs, Jack Kerbel, Ben Litvack, Harris Lindsay, Harold Lassner, Ralph Milrod, Paul Rothstein and Morris Shapiro, all of **Beth Tzedec Men's Club**; Benjamin Albaum, Jack Garelick, Joseph Lottman, Samuel Mandle, Arnold Philips, Benjamin Pollack, Carl Sperling Murray Wagman and Murray Wilner, all of **Judea Lodge N .52 Knights of Pythias**; and Myer Feldman, Jacob Parker, Julius Marcus, Ronald Tennenbaum and David Yuffe, all of **Machzikei B'nai Israel.**


OPEN HOUSE

Marking the opening of the model suite at Forest Grove, In the very heart of Old Forest Hill Village. The unique location of this "jewel of an apartment home" — the newest in Toronto — Gives it almost a pastoral character. It is hard to realize that everything you need — shopping, entertainment, relaxation — is within minutes of its distinctive marquees.

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## DE GAULLE TO SEE NASSER

# FRENCH PARLIAMENTARIANS IN ISRAEL ON GOOD WILL TOUR

Jerusalem, (JCNS) — Seven members of the French Assembly's Foreign Affairs Committee, led by M. Jacques Vendroux, Gaullist Mayor of Galais and vice-president of the Committee, arrived in Israel. M Vendroux is a brother-in-law of President de Gaulle.

Among the delegates are the young Gaullist M. P., M. Jacques Mer; the Communist M. P. and member of the Central Committee of the French Communist Party, M. Theodor Vial Massat, a hero of the resistance against the Nazis; and the Duc de Fezansac de Montesquiou, Radical Member of Parliament.

The delegation reflects all shades of Parliamentary opinion among those who profess sympathy and understanding of Israel and her problems.

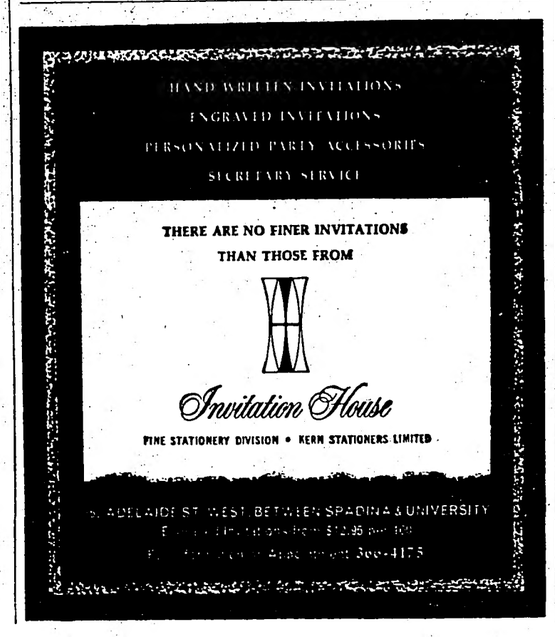
Meanwhile, according to reports in Gaullist weekly, "Le Nouveau Candide", President de Gaulle may meet President Nasser some time this year during an informal and surprise meeting on similar lines to the one he had last week with President Ben Bella of Algeria.

According to Gaullist circles President de Gaulle is reported to be in favour of holding such meeting with M. Chou En-Lai and Marshall Tito. He considers that secretly prepared meetings are sometimes more efficient and less onerous than State receptions, with their endless functions and gala evenings.

GOOD AGE CLUB. Theodore D. Richmond, chairman of the 1964 United Jewish Appeal of Toronto, accepts a cheque for $475 from Mrs. Sophie Goldenthal, president of the Bloor Good Age Club.

This amount represents the proceeds from the 10th Annual Concert held recently at the Bloor YM-YWHA, individual donations by club members and proceeds of a food sale which took place last month.

The club for men and women 60 years of age and over, has held a concert each year in aid of the United Jewish Appeal and apart from the effort of the Good Agers, the success of the concert is due to the generosity of its splendid performers who donate their professional talents. This year the audience was treated to vocal solos by Jennie Eisenstein, accompanied by Sarah Barkin Sandler; violin solos by Maurice Turk, accompanied by Fagle Gartner; vocal renditions by Cantor Murray Nixon of the Adath Israel Congregation. Mr. Richmond's personal appearance on this occasion was a very pleasant feature.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# Who do you think you are?

(9 common fantasies people concoct on their first trip abroad.)

At your travel agent...

**you feel like a babe in the woods.** But don't worry. Just be sure to see a travel agent first. He knows all there is to know about your trip. Including what to wear, from the skin out.

At your doctor...

**you feel like a walking dartboard.** But don't worry. All you need to get back into the U.S.A. is a recent smallpox vaccination. You ought to have one anyway, so it can't hurt.

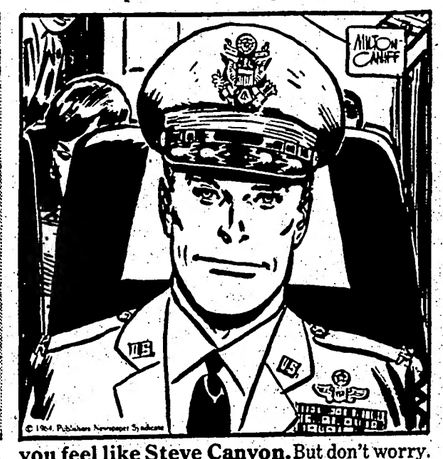
At the passport office...

**you feel like Agent X-5.** But don't worry. All you need to get your passport is $10, proof of citizenship, a nice clear 2"x2" photograph and a nice clear conscience. Spies need not apply.

At the weigh-in counter...

**you feel like a beast of burden.** But don't worry. You probably won't go over the limit. You can take 44 lbs. in economy class or 66 lbs. in first class, plus what you can jam into your pockets.

When the pilot smiles at you...

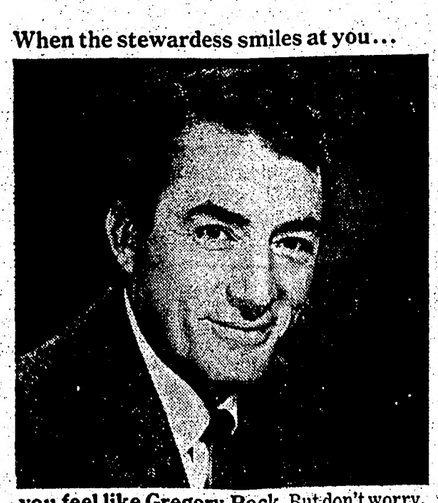



**you feel like Steve Canyon.** But don't worry. Even though the EL AL pilot might appreciate your helpful advice, he's flown over a million miles himself. Steve could learn things from him.

On board the EL AL jet...

**you feel like the only passenger.** But don't worry. Business is O.K. We have a knack for making everyone feel that way. And that may be the reason why business is as good as it is.

When the stewardess smiles at you...

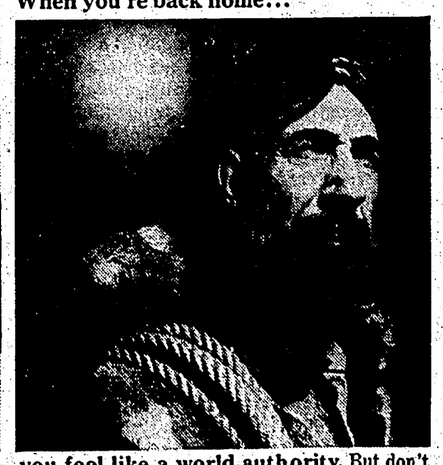


**you feel like Gregory Peck.** But don't worry. The EL AL stewardess is very experienced. She knows exactly how much smile will get a man steamed up without getting his wife steamed up.

At the customs agent...

**you feel like an international jewel thief.** But don't worry. Nobody's trying to trap you. You can bring home an armful of trinkets, including $100 worth duty-free.

When you're back home...



**you feel like a world authority.** But don't worry. When you whip out your home movies and tell everyone about your experiences, they'll fall asleep on you just the way they always did.

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# TORONTO SYNAGOGUES

**HOLY BLOSSOM**

● On Wednesday, April 1st, 8:15 p.m., Holy Blossom Parent Council will present The Jewish Family In Turmoil, discussion by Rabbi Samuel Glasner and Prof. Ben Schlesinger.

● Richard Salutin, first president of Youth Council and graduate of student-teacher program and Religious School teacher, won the Woodrow Wilson Fellowship for graduate study. He will graduate this spring from Brandeis.

● Heinz Warschauer, director of education, past president of the National Association of Temple Educators, was reelected to the national board at its recent convention.

● The Alumni Pesach Party, featuring Ben Steinberg and a representative group of the Temple Choir, will take place on Tuesday, March 31st, 1:15 p.m.

**B'NAI ISRAEL BETH DAVID**

The Congregational Seder will take place tomorrow night, Saturday, March 28th.

**BETH EMETH**

The following officers were elected at a recent meeting of the Talis & Tefillin Club: Harry Jacobs, president; Marty Wolk, vice president; Mike Clarfield, treasurer; Marty Applebaum, recording secretary; Bobby Spring, Corresponding secretary.

**UNITED SYNAGOGUE**

● Last Sunday, March 22nd, The United Synagogue of America, Ontario Region, sponsored, A Day of Jewish Studies, for leaders of the Conservative movement, led by Dr. Simon Greenberg, vice chancellor of the Jewish Theological Seminary of America.

The first session of the day started at 2:00 p.m., at Toronto's Adath Israel Synagogue. The Role of Jewish Law in the Conservative Movement was debated by Dr. Simon Greenberg, Dr. Joseph Diamond, Mr. Cecil Levy.

At 5:30 p.m., Beth Tzedec was host at a reception for Mr. Justice Abraham H. Lieff in honor of his appointment to the Supreme Court of Ontario. Mr. Justice Lieff recently has been elected a national vice president of the United Synagogue of America.

The dinner session at Beth Tzedec Synagogue followed at 6:00 p.m. Rabbi Simon Greenberg again led the discussion, Innovation Without Regimentation, with discussants, Dr. Murray Herst

## *SARNIA ACTIVITIES*

● Young Judea of Ahavas Isaac sponsored a Purim carnival for the children. The following helped in preparations: Dr. M. Pearlman and his crew of teenagers; Mr. H. Shabsove; Mrs. G. Shabsove; Mrs. R. Slipacoff.

● In the evening a party toook place. Participating were: Ida Shapiro; Rabbi Zimond; Rose Pearlman; Mae Perchanok Committee; Maurey Pearlman; Ben Sherwood; Maurey Shapiro.

● Chairmen of the forthcoming Hadassim Drive are Jean Berkoff and Pearl Porpas.

● At B'nai B'rith's meeting in March, Inspector E. Duffield was guest speaker. The new slate of officers is comprised of the following: Hal Cohen, president; Bob Berkoff, 1st vice president; Bob Slipacoff, 2nd vice president; Len Fieldman, secretary; Norman Bernard, treasurer; Lou Maltin, Chaplain; Hugh Shabsove, monitor; Morris Baryshnik, Warden. Trustees are Dave Brodsky, Mel Cohen, Max Friedman, Sy Pinchuk, Max Propas, Al Stone, Jack Swartz, Al Winkleman. Installation dinner is on April 12th.

LUMINARIES AT DEDICATION — On March 15th, the dedication ceremony of the Alan Bronfman Family Agricultural High School for Hill Farming took place at Ein Karem, Israel. The above depicts (left to right): General Moshe Dayan, Minister of Agriculture; Mr. Alan Bronfman; Mr. Yaacov Tsur, World Chairman, Board of Directors, Keren Kayemeth Le'Israel; Mrs. Rachel Ben Zvi, widow of Israel's late president.

# CONSERVATIVE RABBIS UNITE

The Canadian members of the Rabbinical Assembly, which is the international association of Conservative Rabbis, announce the recent formation of a CANADIAN DIVISION OF THE RABBINICAL ASSEMBLY. This division will serve the needs and responsibilities of the Conservative Rabbinate in Canada.

There are 21 members of the Rabbinical Assembly in Canada, serving congregations from Vancouver, B. C. to Halifax, N. S. It is expected that the formation of the new organization will strengthen the position of Conservative Judaism in Canada and will enhance the structure of the Canadian Jewish community. In view of the lively interest of the Conservative Rabbinate in general social and religious problems, it is hoped that the activities of the Canadian Division will make a distinctive contribution to the welfare of our country and to the betterment of Canadian society.

The new organization is headed by a presidium, consisting of Rabbis Bernard Leffell, Montreal; Erwin Schild, Toronto; and Philip Shnairson, Winnipeg. Its headquarters are located at 491 Lawrence Avenue West, Toronto 12, Ontario.

# COLLATERAL FOUND NON-KOSHER; MIZRACHI BANK MANAGER IS FIRED

ACRE (Israel). CJN. — The Manager of the local branch of Bank Hapoel Hamizrachi is reported to be in serious trouble with the Bank's head office for granting a sizeable loan to a pig farm against 300 pigs as collateral, the Jerusalem Post says.

News of the loan and rumours of the dismissal of the Branch Manager, Yitzhak Feuerstein, and leaked to the press

The pig breeders are the Shonanat Hagalil ("Rose of Galilee") Co. of Kafr Yassif. They reportedly took out a large loan running to five figures. The loan agreement was signed in January.

The Company's proprietor is a resident of Kiryat Haim.

The loan, however is in an amount which makes it appear likely that the Bank's head office had approved it.

Mr. Feuerstein declined to comment on the matter.

## STREIT HAS EVERYTHING

This year Streit's has 80 items which are kosher for Passover, from matzot to catsup.

Originally world famous for superior quality, crisp and thin matzot, the Streit name has taken on new significance, that of a brand name on a complete group of kosher food products.

Among the many foods Streit's makes available to the Jewish community are: matza meal, gefilte fish, catsup, borscht, fruit slices, preserves, potato pancakes and cake mixes. Other items are: coffee cake mix and pound cake mix, with enclosed baking pans. Mayonnaise and salad dressing also carry the Streit's label.

All Streit's products are personally supervised by Rabbis Aaron Soloveichik and Chaim Bialik. They are available throughout the entire year.

## Montreal To Honor Ghetto Heroes

MONTREAL. — Mayor Jean Drapeau urged the citizens of Montreal to join in the forthcoming city-wide observances of the 21st anniversary of the Warsaw Ghetto Uprising and proclaimed April 9 as Remembrance Day in a ceremony at City Hall.

The call is contained in a proclamation presented by pro-Mayor Fernand Alie to a delegation of the Canadian Jewish Congress and representatives from Labour Zionist Movement; Mizrachi Organization; Zionist Organization of Canada; Federation of Polish Jews; Association of Bergen Belsen Survivors and Association of Former Concentration Camp Inmates.

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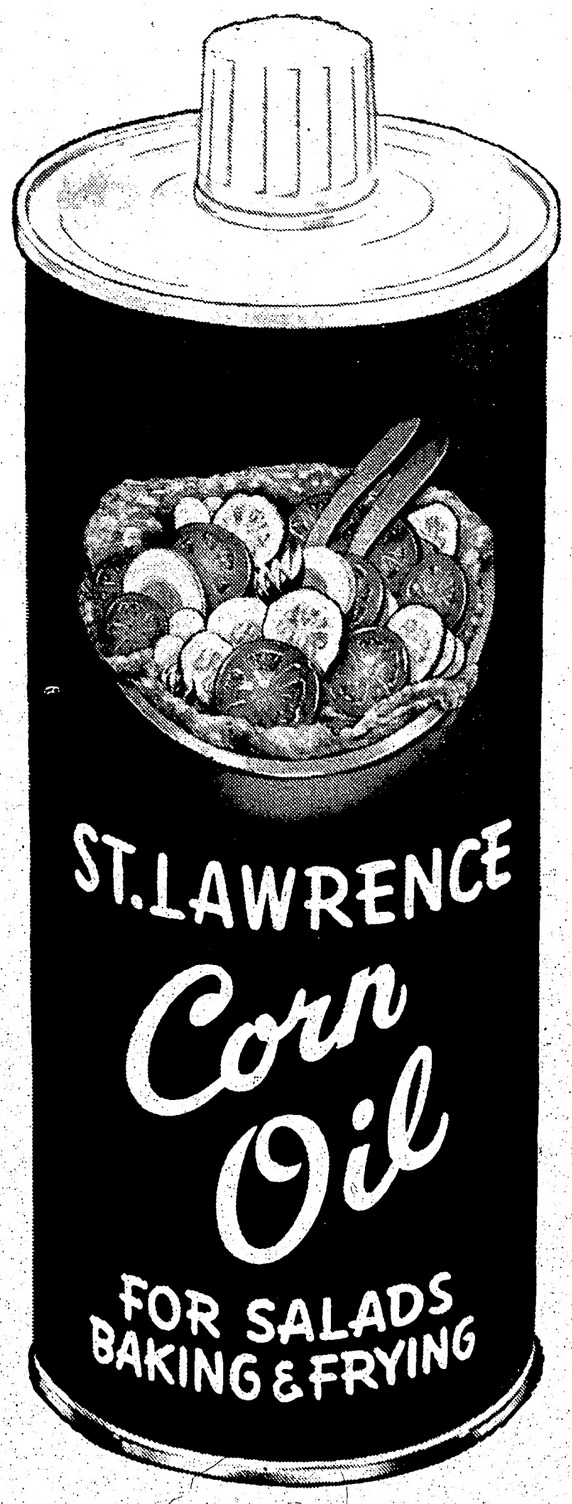
*Passover Greetings To The Jewish Community*



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# THE CANADIAN JEWISH NEWS

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Mr. K. TO CAIRO

## MEETING OF DICTATORS

Finally Mr. K. has informed the world that he will visit Cairo during the month of May to discuss problems of "common interest" with his colleague dictator, Abdul Nasser.

We wonder what that common interest is between Moscow and Cairo. Are the recent acts of harassment against the Jewish population, perpetrated by the Soviet Union, a gesture of "goodwill" towards Nasser? Is Nasser's recent building up of arms, comparable only to his preparations before the invasion of Sinai, in accordance with the secret agreement between him and the dictator in Moscow?

We don't know. We can only wonder at the ominous picture of the two leering dictators at the feet of the smiling sphinx.

IN MEMORIAM

## EDITOR ISRAEL RABINOVITCH

The premature death last Wednesday of Israel Rabinovitch, 69, in Montreal removes from the Canadian journalistic scene a most colorful personality.

For forty years Rabinovitch was connected with the Udler, or, as it is known in English, The Jewish Daily Eagle. He came to Canada in 1911, joined the Eagle as a reporter in 1918. Later he became editor of this newspaper which, for decades, had been the most influential Yiddish publication in the Dominion.

A columnist, musician, amateur cantor, Israel Rabinovitch has left an indelible mark within the Canadian Jewish community. His daily column was dedicated mostly to polemics. Though we did not always agree with his point of view, it must be said that Rabinovitch showed a consistency in his point of view on what the Jewish community should be.

The passing of Rabinovitch from the Yiddish journalistic forum comes at a time of eclipse of both the language and the press. The Eagle now is sustaining a very critical period. It has ceased publishing daily.

Thus Rabinovitch will be missed more than ever, just when his counsel and dedication to the Yiddish press are especially needed.

LEVI ESHKOL

## A SUCCESSFUL PRIME MINISTER

As reported in this newspaper, the unanimous decision made last week by the government of Israel to transfer the bodily remains of Vladimir Jabotinsky for reinterment on Mt. Herzl has been saluted—by all circles there with, better late than never. It is stressed by the organs of public opinion in Israel that this has been one of the decisions made by Levi Eshkol which adds to his stature as leader of the nation.

Those familiar with Israeli politics know that the fact that David Ben Gurion carried his animosity toward the late Jabotinsky beyond the grave was not a contributing factor to national unity. (Ben Gurion possesses admirable qualities, but at times he has revealed obstinacy and partisanship which did not help him while in office.) Some Israeli newspapers indicate Eshkol made this move in order to show, once and for all, that he is determined to hold onto the administration; he is not a caretaker-prime minister expecting the return of the Old Man.

Whether or not this is so, certainly Eshkol has proven to be an effective administrator, a top executive in what is essentially a business — that of leading a nation. He has rallied both friend and foe of his party behind his regime. And that he has decided to bring back Jabotinsky, one of the greats in Zionism though an opponent of his party, again underscores one fact: Levi Eshkol is capable of rallying more groups and factions behind the government than his predecessor ever mustered.

AFTER THE ELECTIONS

## ISRAEL'S CHIEF RABBINATE

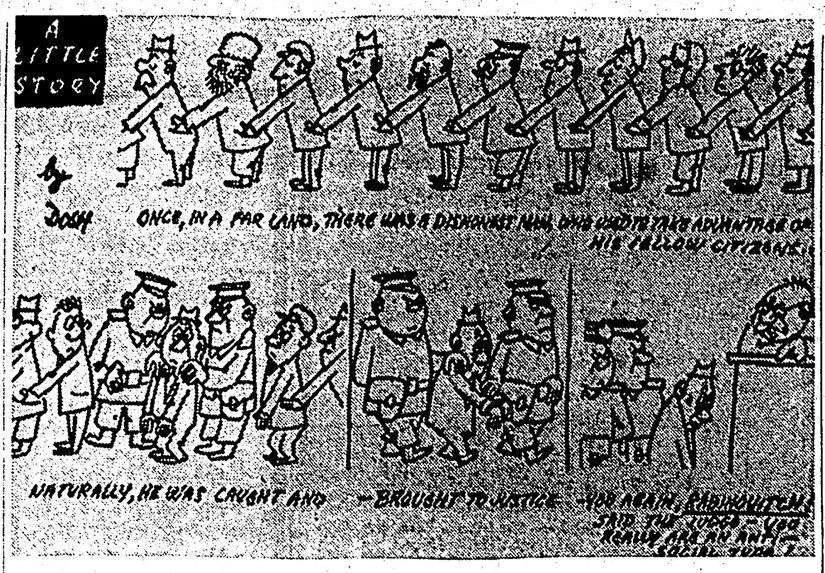
For the history of the body known as the Chief Rabbinate of the Holy Land, we refer the reader to a special feature article appearing in this issue of The Canadian Jewish News. It may serve as a background for last week's elections and for understanding the quarrels which apparently are far from ended despite the fact that the elections are over.

Last week, as The Canadian Jewish News reported, Isser Yehuda Unterman, 78-year-old chief rabbi of Tel Aviv, was elected Ashkenazic Chief Rabbi of the Holy Land, with 60 votes against 57 for his rival, military army chief chaplain, Shlomo Goren, 48.

Unterman was the candidate of the National Religious Party while Goren was supported by Mapai, ruling party in the present government coalition. Another more outspoken opponent of Mapai, the incumbent Sephardi chief rabbi, Yitzhaq Nissim, who is very close to Herut, led the elections with 86 votes against an insignificant vote for his opponent.

Those opposed to both Unterman and Nissim are trying very hard to revive the chief rabbinate-crisis, according to the latest newspapers received from Israel. We dare hope that, in the interest of the rabbinate and for the honor and dignity of this great institution, the majority ruling will be accepted. Perhaps the chief rabbinate finally will be able to function without any interference from political parties.

After all, Unterman was elected by a majority. And Mapai, which has been governing the country since its establishment (without a majority but with the help of other parties), should realize that it is better for all concerned to leave the rabbinate alone — at least for a time.


A LITTLE STORY
by DOSH
ONCE, IN A FAR LAND, THERE WAS A DISHONEST MAN WHO USED TO TAKE ADVANTAGE OF HIS FELLOW CITIZENS.
NATURALLY, HE WAS CAUGHT AND BROUGHT TO JUSTICE.
HOW AGAIN, RABINOVITCH? SAID THE JUDGE — YOU REALLY ARE AN ANTI-SEMITE!

Somewhere in the land of Nikita..

Maariv, Tel Aviv

CJN SPECIAL

## U. S. LIKES ESHKOL

PARIS, (CJN). — The independent Paris "Le Monde" said in a front-page editorial that U.S. President Johnson's invitation to Levi Eshkol is designed to show American approval of the "change of style" of the Israel Government since the retirement of Mr. Ben-Gurion.

The White House announced last week that the President invited Premier Eshkol to pay an official visit to Washington on June 1st. Mr. Eshkol accepted. Jordan's King Hussein will visit the U.S. capital on April 14th.

"Le Monde" adds: "By inviting Mr. Eshkol to Washington, the American Government obviously wishes to show the Arab states that their idea of annihilating the Jewish State is nothing but a chimera.

"The manouvres which American forces will undertake next month in Iran, near the Iraqi frontier, seem likewise intended to stress the U.S. presence in the Middle East, an area which in spite of everything is still under the threat of violent upheavals."

According to "Le Monde," the American invitation to Mr. Eshkol is designed partly to balance that extended to King Hussein.

The paper dismisses the explanation of "some cynics who say no candidate for the White House can afford not to woo Israel at election time. This factor is not decisive because Mr. Johnson is virtually sure of re-election and anyway the Jewish electorate is little inclined to vote for an extreme Conservative Republican such as Goldwater."

## The Chief Rabbinate - What Does It Mean?

By NORMAN BENTWICH

The election of a Chief Rabbi, or rather Chief Rabbinate, of Israel has been a thorny question for more than a generation. It is an issue which has aroused tension between rabbis and laymen, between contending political parties in Israel, and above all between personalities.

The Ottoman Government recognized a spiritual chief known by the hybrid title of Haham (Hebrew) Bashi (Turkish), as the representative of the whole Jewish community. An imperial decree laid down precisely the system of election and the composition of an advisory council of laymen and rabbis and of spiritual and lay bodies.

In theory the Haham-Bashi of Istanbul was the representative of all Jews of the empire, and the channel for their petitions and for imperial commands. But in Jerusalem and the three other holy cities of Palestine, Hebron, Tiberias and Safad, and also in Jaffa-Tel Aviv which was then only a small suburb—the rabbi appointed or elected by the local community was recognized as the representative before the provincial or district governor. Regulations of the Jewish community prescribed the electoral roll and it was an accepted tradition that the Haham-Bashi should be a Sephardi.

**Samuel's Move**

When the British Forces occupied Jerusalem in December 1917, there was no Haham-Bashi but only an acting spiritual head, a Kaimmakam. The former holder of the office died during the war, and Rabbi Danon was appointed to arrange elections; but as has happened more recently, was in no hurry to do it. He was not acceptable to the larger part of the congregations, Sephardi and Ashkenazi. In Jerusalem and the other towns, unofficial elected committees, known as Vaadei Ha'ir, in fact directed the communal affairs and were recognized by the British officers of the military administration.

One of the first things which the first High Commissioner, Sir Herbert Samuel, initiated was the organization of the religious communities which, according to the terms of the Draft Mandate (not yet enacted,) were to enjoy autonomy for their communal affairs and have their own tribunals, as under the Turks, for matters of personal status. Samuel appointed a commission of which I was chairman, to enquire into the appointment of a Chief Rabbi and to make proposals for setting up a supreme religious authority in Palestine.

We produced a unanimous report. It was clear from the outset that the Ashkenazim, who were already the major community, must have equal rights with the Sephardim, and at the same time the aim must be to unite the communities and have a unified rabbinical and lay authority. We recommended the establishment of a special assembly for the appointment of a joint Chief Rabbinate and Rabbinical Council. Two thirds of the Assembly were to be rabbis and one-third laymen. The Turkish title of Haham-Bashi was abolished by an order of the Government, but the Sephardi Chief Rabbi kept his traditional title of Rishon Le Zion.

**1921 Election**

The Assembly, which was to elect the two chief rabbis and six rabbinical members of the Council and three lay advisers, was opened by the High Commissioner in February 1921. It elected without any contest Rabbi Kook and Rabbi Meir, the former Chief Rabbi of the big congregation of Salonika. One of the lay advisers was the late Dr. Mordecai Eliash, afterwards the first Israel Minister to England. Besides the combined Bet Din in Jerusalem, the Assembly provided for an appellate court which heard appeals from the rabbinical tribunals.

The Committee proposed the election of a large assembly (Asefat Hanivharim) with an executive council (Vaad Leumi). But the Government legislation to give these statutory authority was not enacted for seven years, by which time Samuel was succeeded by Field-Marshal Lord Plumer.

**Inevitable Cleft**

The almost inevitable cleft in the Jewish community frustrated the effort. The followers of Agudat Yisrael, who were at that time opposed to Zionism, and to the official "establishment" of the community, demanded from the High Commissioner a separate rabbinical authority and also their own **shehita**. They opposed the Chief Rabbinate and the Vaad Leumi, and they carried their opposition to the British Cabinet in London, and finally to the Permanent Mandates Commission in Geneva. It was a denial, they urged, of liberty of conscience and of religion to subject them to the jurisdiction and the taxation of the major Jewish Council. The Mandates Commission advised that Agudat Yisrael should have the right of contracting out of the community. That right was accorded, though they could not have separate tribunals enjoying the same privileges as the official Rabbinical Council.

When that hurdle was passed Agudat Yisrael carried their resistance to the field of ritual slaughter and the baking of **matzot**. There was a material aspect to the conscientious objection to unity. The community derived an income from the dues levied on the sale of kasher meat and **matzot**, and the Aguda wanted their share. Another commission under the late Judge Frumkin inquired; and after years of wearisome haggling and, negotiation, an agreement was reached on these issues. The Aguda were represented on the board of the **Shehita**, and on the committee which controlled the baking of unleavened bread; and they were to get dues in proportion to the numbers of their congregation.

At last in 1927, the path was cleared for the enactment of the regulation. Meantime the constitution of mandated Palestine, which was enacted in the Palestine Order-in-Council 1922 — a legislative act of the King in the Privy Council — had prescribed the jurisdiction of rabbinical courts in matters of personal status. It had expressly limited the exclusive jurisdiction to Palestinian Jews who were members of the official community (Knesset Yisrael). The dissenters were entitled at any time to contract out, and were then not subject to any taxation. They could take any question of personal status for judgment by the civil court, which applied in these matters the Jewish religious law.

In 1927 the Palestine Government enacted an ordinance for the organization of Religious Communities generally. The first regulation made under it concerned the Jewish community, and it prescribed the election of the Rabbinical Council and local religious councils, the Assembly and the Vaad Leumi.

One troublesome issue, the right of women to vote, was successfully solved in favour of female suffrage, and women were elected as members of the first Assembly. The issue, however, of the electorate for the Chief Rabbinate was not settled when the regulation was published. Provision had to be made for a special body composed of members of the Rabbinical Council and the Vaad Leumi, who should decide the matter. In case they failed to reach agreement, an elaborately constituted body was to carry on the attempt. The challenge was met; and the special committee agreed on the composition of the electoral assembly.

**Herzog and Uziel**

When the saintly and beloved Rabbi Kook died, no difficulty was experienced about the election of his successor. Rabbi Herzog, who was called from Dublin Again, when Rav Meir died, he was succeeded with general consent by Rabbi Uziel, hitherto the Sephardi Rabbi of Tel Aviv-Jaffa. The beginning of fresh trouble came over the election of a new Sephardi spiritual head on the death of Rabbi Uziel, but a solution was found within a reasonable time by the election of Rabbi Nissim. The replacement of Rabbi Herzog, who died in 1960, has been a more tangled affair. The formation of the Electoral College, coupled with the litigious skill of the religious parties and of the individuals concerned, has successfully frustrated an election for the last four years. Perhaps after an election has been held under the present law, the new Knesset of Israel, which has sovereign legislative power, will find a way of amending and simplifying the procedure of the old Knesset Yisrael for the election of its spiritual heads and for the definition of the functions of the spiritual council, the **Moetzet Harabbanim**.

## Seder, This Evening

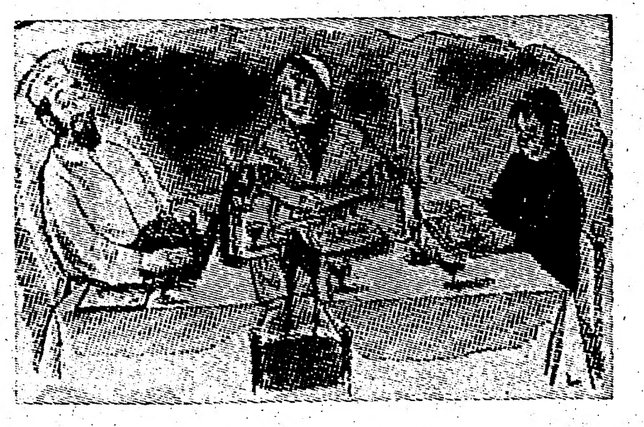
The ancient festival of Passover, commemorating the liberation of the Israelites from Egyptian bondage, will commence this evening, Friday March 27th at sundown by Jews over the world.

The weeklong observance, one of the major events on the religious calendar and recorded in Exodus, starts with the traditional Seder, the home worship service and meal that are repeated on the following sundown.

At the Seder the family's head will open the ceremony by raising a cup of wine and reciting an ancient blessing that praises God "who has chosen us from all people and singled us out from among men—for Thy service."

The youngest in the family will ask the traditional four questions. In the replies he will be told the story of the Exodus. — how the Israelites were delivered from tyranny by Moses.

On the table are symbolic foods, each with a special meaning. Among these are: matza, or unleavened bread, the reminder of the haste in which the Israelites left Egypt and were compelled to subsist on flat, unleavened loaves sunbaked on flat rocks.



Seder in the Old Country

*SERMON FOR THE WEEK*

## THE PASCHAL LAMB

In our age of academic specialisation it may be of interest to know that not very long ago there were men who could be described as Jewish ethical "specialists". We give them this description for want of a better designation. What they did can be briefly described. These Jewish ethical "specialists" were saintly men whose lives were totally governed by a strict adherence to all the laws and teachings of Judaism.

Yet, in addition, they would single out a particular ethical teaching and become "specialists" in it — allowing its influence to take hold of all their deeds, speech and thought. It is impossible, they rightly concluded, for a man's life to be controlled by more than one ideal. Perfection can be reached by mortals in one area alone.

So, we find one rabbi who was a "specialist" in the ethic of clean speech. He never spoke an evil word against a fellow man nor permitted himself the luxury of listening to idle gossip. Another teacher became a "specialist" in the very human art of giving charity in secret. And a third well known rabbi specialised in giving hospitality to the stranger.

It is related of the Gerer Rebbe, Yitzhaq Meyer Alter, that a follower once asked him which Jewish teaching should be held up in our day for specialist living. In other words, what single ethic needs emphasising more than any other. The reply was: "Ahavas Yisroel" — the ethic of loving all fellow-Jews. In an age which has lost so many of our people can there be a more urgent teaching than this? To be able to stretch out a hand of brotherhood and real friendship to every Jew — whether he is Orthodox or Liberal, Reform or just indifferent — is something that needs cultivating in our time. It is all too easy to drive people away from the community: it is harder to draw them close.

This thought is particularly needful in the present schismatic temper of Anglo-Jewry and we could all do much to regain the unity and sanity of our community if the implications of this ideal of "Ahavas Yisroel" were followed.

Passover also indicates this ideal. For among the various instructions relating to the paschal lamb eaten in Egypt prior to the Exodus, there was one law which emphasised that the lamb was not to be broken up, but after preparing it for the meal it was to be eaten whole. "You shall not break any of the bones thereof". The meat was to be carved away and the skeleton left complete.

A strange regulation indeed: But might this also not warn us against the attempt at breaking up the community into different sections! Redemption came to Israel only after they observed the ritual of the paschal lamb and learned the lesson of the indivisibility of Israel. So in our own day, true fulfilment of Jewish life and purpose will be realised through the blessing of communal unity and brotherly love.

## the lively arts • THEATRE, FILM, MUSIC • By D. COHN

● The film, Exodus, is being shown in Turkey for the first time. Although up to now the Turkish authorities had not officially banned the film, the importer had been requested to postpone its projection because of Arab pressure. Arab diplomats in Ankara had earlier offered not to show the film Lawrence of Arabia, in Arab countries if Turkey would agree to ban Exodus.

● Jan Bart, America's singing ambassador for Israel, received the American-Israel Friendship Award for "unstinted efforts in behalf of the State of Israel."

● Notwithstanding its many controversies, The Deputy is booked solid till June.

● Jack Ruby keeps insisting he's a good Jew. But his favorite breakfast fare is ham and eggs.

● Elmer Rice, playwright just turned 70, has completed his autobiography. His private life was a mess. He confesses that he is a Jew who deliberately chose not to be one without ever denying his origins, but never really became anything else. At times he flirted with Christian Science and the Quakers, but he never could bring himself to make the final break. He represents the ultimate stage of deracination in American Jewish life: a refusal to be bar mitzvah, an unpleasant incident as a youth in the threshold of a synagogue. One of his plays, Counsellor-at-Law, brought Paul Muni his first success.

● Henry Stampler says: Women are secretive about their ages, but they'll gladly tell their husbands how old their fur coats are.

● After four daughters from previous marriages, Norman Mailer became the father of a son last week.

● When asked if he knew what a bagel was, the late Brendan Behan answered: a bagel is some sort of a hunting dog.

● Whether he works or not, Milton Berle gets $100,000 a year according to his contract.

● Kirk Douglas is on a goodwill tour of the Far East. At the present time he is in Manilla.

● Seventeen-year-old British disc thrush, Helen Shapiro, is a hit in Hong Kong.

● When Sammy Davis Jr. opens in Golden Boy, he will decline to do shows on Rosh Hashana and Yom Kippur.

● Upon the objections of Orthodox Jews, Bernstein's Restaurant on Essex Street in New York dropped its plan for executives and waiters to wear green yarmulkas (skullcaps) on St. Patrick's Day.

## — Keep Smiling —

**A FOX-TALE**

A sick lion who had not eaten for a long time acquired a bad breath. In the forest he met an ass.

"Does my breath smell badly?" he asked him.

"It does," replied the simple-minded ass.

"How dare a common creature like you insult me, the King of the Beasts!" roared the lion, and forthwith he devoured the ass.

A while later he met a bear.

"Does my breath smell badly?" the lion asked him.

"Oh, no!" exclaimed the bear. "Your breath is sweeter than honey."

"Flatterer!" roared the lion. "How dare you deceive me?"

And he devoured the bear, too.

At last he met a fox.

"Smell me, my friend," asked the lion, "and tell me whether my breath is sweet."

Now the sly fox saw the pitfall and was wary.

"Pardon me, O King of the Forest," said the fox most politely, "for I cannot smell at all! I have a bad cold."

* * *

**DO YOU KNOW**

Why did Adam live so long? — Because he had no mother-in-law.

What is man's best means of concealment? — Speech.

Who can speak in all languages? — Echo.

What does a pious Jew do before he drinks tea? — He opens his mouth.

What is it that everybody would like and when they get it they don't like it? — Old age.

When our teacher Moses didn't feel well, what did God give him? — Two tablets.

## A CJN SPECIAL REPORT

# JEWISH SOCIAL WORKERS ON STRIKE

by TRUDE WEISS ROSMARIN

According to the latest definition, persons earning less than $5,000 a year are "deprived". The Jewish social workers organised in Local 1707 of the Community and Social Agency Employees are striking against six agencies of the New York Federation of Jewish philanthropies because, they argue, their salaries, ranging from a starting minimum of $5,700 to a maximum of $8,300 a year, place them on the outskirts of deprivation.

Noisy street demonstrations under heavy police protection, charges and counter-charges in the form of newspaper advertisements and circulars and hardships inflicted on the clients of the struck agencies have incensed the New York public to the point where the "New York Times" has said in an editorial that the "damage" to the helpless is inexcusable; it is also intolerable."

The struck agencies are the Jewish Board of Guardians, the Jewish Family Service, Jewish Child Care Association, Jewish Community Services of Long Island, Louise Wise Services and Altro Health and Rehabilitation Service. Like all institutions supported by the N.Y. Federation of Jewish Philanthropies, the six child-care and family services are non-sectarian, although most of their clients are Jews.

Graduates of schools of social work and trained as psychological case-workers and therapists, the strikers denounce criticism of their walk-out as a deliberate falsehood. In fact, they state, "the union offered to help in all cases of emergency and has set up a committee for that purpose. Management did not even grant the union the courtesy of a reply."

New York social workers employed by Jewish family agencies bear the brunt of the present economic discrimination against the "egghead." The salaries of teachers and professors, especially outside the few large cities, are frequently contrasted with the much higher pay of plumbers and construction workers. All those who work with books are under-paid and this applies in full force also to the "book workers" of the U.S. Jewish community.

Teachers at Jewish schools are ill paid and have few fringe and security benefits, even where their unions and professional associations are strong. The same lack of benefits affects the large majority of rabbis. Most of the Jewish spiritual leaders have short term contracts — usually for two years — and no "job security". Fortunately for the rabbis, however, there is a shortage of rabbinic graduates and, as a result, rabbinic salaries are usually adequate, but there is lacking the type of security which even the striking New York social workers have.

The Los Angeles Jewish Community Council recently "raided" the Detroit, Michigan Jewish Community Services and engaged the latter's chief executive by giving him a contract providing for a salary of $45,000 a year and handsome fringe benefits. A few weeks ago, in Detroit, a prominent member of the community and an important industrialist told me that a man of this calibre would be worth "at least $100,000 a year to an industrial enterprise."

When I said that a salary of $45,000 a year for a Jewish executive seemed to me excessive considering the salaries of principals of large Jewish schools, the gentleman said that teachers, principals, rabbis and similar Jewish professionals "do not produce and salaries are geared to production."

The most "successful rabbi" (in terms of money) is Jackie Mason, the comedian, who exchanged his pulpit in a living-room-size synagogue in Weldon, North Carolina (Jewish population estimated at 50 souls and not listed in the American Jewish Year Book) for the television screens in millions of homes. Mr. Mason (the former Rabbi Mazza) is equally popular as a night club entertainer and his records are said to sell exceedingly well. Unlike other Jewish comedians and humourists, Jackie Mason shuns 'dirty jokes' and "sick humour." He makes the most of his Jewish background, however, by affecting a heavy Jewish accent.

While, once upon a time, such an accent smacked of parody, these days it is another aspect of the cultural pluralism which attaches a chic status label to Jewish characteristics. For example, "Playbill", the programme magazine of all New York theatres distributed free to the theatre-goers, carries an advertisement proclaiming that a certain dress store sells cloths so cheaply that "it's not quite kosher".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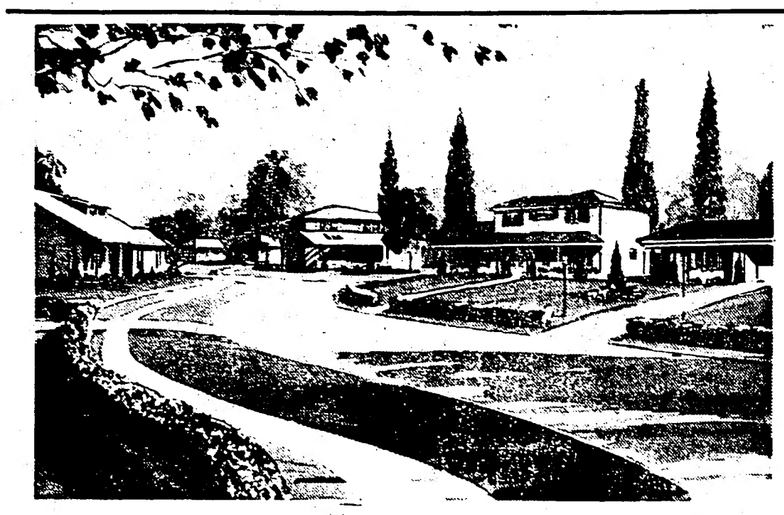

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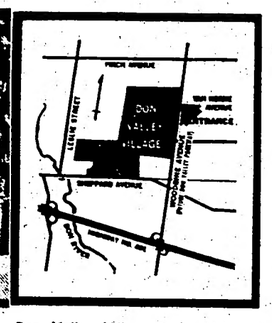


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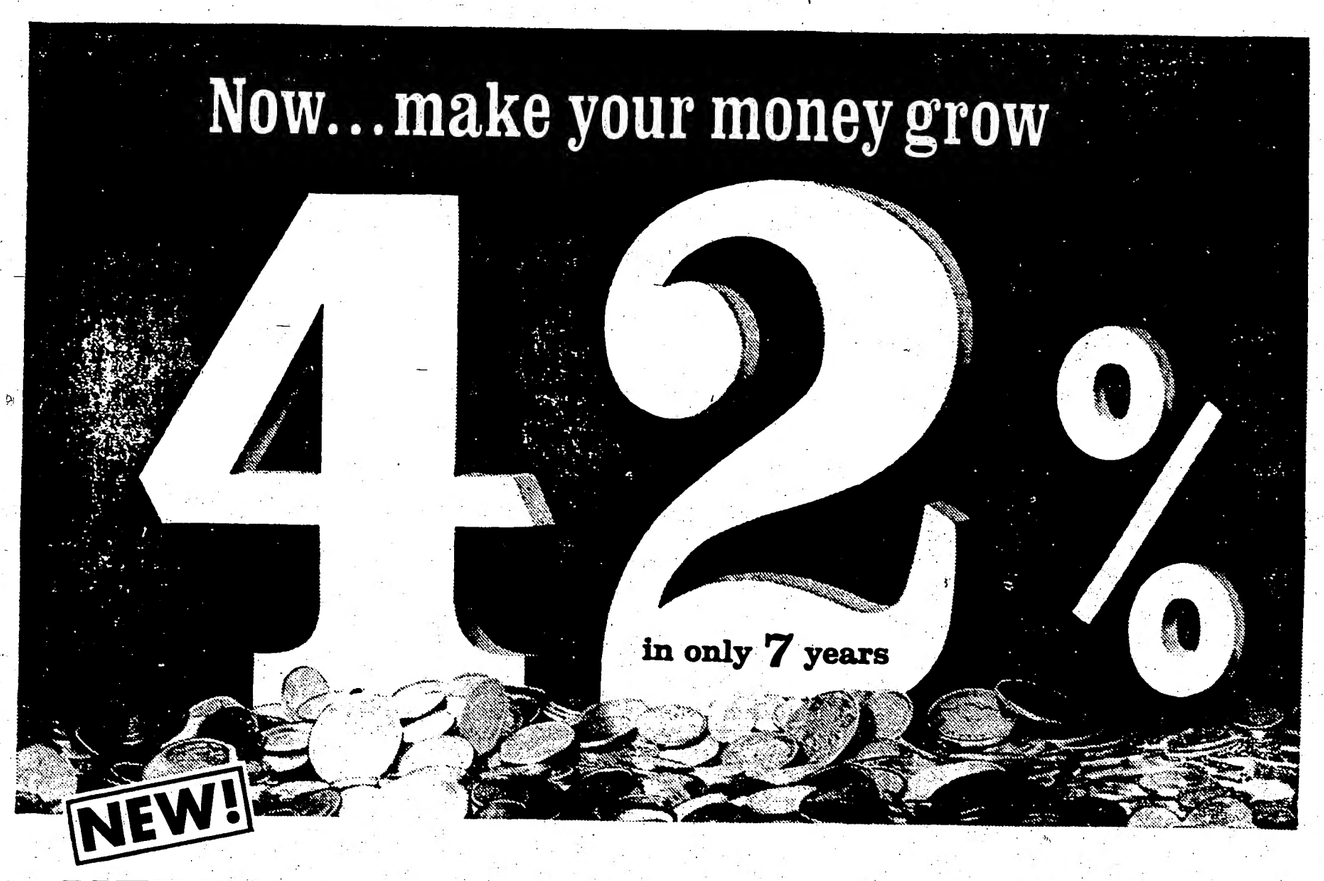


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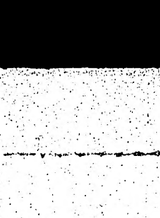

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HUMAN RELATIONS

# Samaritan

DR. ROSE N. FRANZBLAU

QUESTION: My sister has been afflicted with multiple sclerosis for the last nine years. She has been on my back all these years.

I take her to the clinic twice weekly. I shop and pay her bills. My husband has the job of taking her dog and ours outside three times daily. Next week her dentist appointments begin. All this, besides taking care of my husband and son.

My brothers, especially the one living in the next building, tell me that my duty to my sister stops only when she dies. She hasn't too long to go.

My sisters-in-law keep away. They fear I might ask them to give me a helping hand with her. When I spoke to one of my older brothers about this, he screamed at me.

If my sister would pass away tonight, they would all come running to divide the spoils. She is very well off.

My husband wants to move. I make excuses not to move, because I worry about my sister.

How can I move away and not feel guilty?

ANSWER: Geographic closeness often creates emotional distances.

When a family member is in need, it often happens that one member takes over and carries the major burden. The prestige, status and authority that it gives the giver is sufficient reward. The male who takes over in this way becomes the titular head of the family, and as a father-substitute, fancies he will keep the family under control. He may also fancy he is punishing those who were mean to him in his earlier years.

When a sister takes over, there may be the same wish to dominate and to be looked up to as the mother-figure in the family, particularly if she had been envious of the recipient until the other became needy.

* * *

No one questions that you have done more for this sick sister than your brothers have. They may be staying away because, to a certain extent, you keep them away by the nature and timing of the demands you make. While it is annoying, their refusal to help helps build the case against your "sharing the spoils" with them, as you call it.

Apparently your sick sister is well off financially. If she moved into your neighborhood to be close to you, then she can move to any other neighborhood you choose and pay the way.

* * *

Encourage your sister to spend more of her income on herself and her own needs. This will in turn lessen your burden and your annoyance with your brothers for not doing more. Not being told what to do, they will tend more and more to do the right thing.

If she has difficulty moving about and caring for herself, she should have full-time help or a companion nurse. She may leave less, but the tensions among all of you will also lessen and you will live longer and be happier. Whatever money your sister leaves you will also be able to enjoy with less feeling of guilt.

# Mother vs. Wife

QUESTION: I have been married a year. I am in my mid-30s and my wife in her early 20s. My wife is pregnant and expects a baby in two months.

My mother and father have been separated for 20 years. He deserted us. I have hated my father ever since then.

I have lived with my mother all of my life. Now my mother lives with my married sister quite a distance away. I have no car. It takes two hours by train to get there. I also carry an extra job.

My wife and mother (also my sister) don't get along. I am caught in the middle. My mother wants my wife to invite my father over when the baby comes. I will have none of it and my wife agrees. My father was invited to my wedding — and came — only because my mother insisted.

Must I pick one over the other? Must I forget my mother, who was always a good mother, because my wife doesn't get along with her?

ANSWER: Where there has been two close and dependent a relationship between mother and son for too long a time, marriage, although a healthy step in the right direction, does not necessarily clear up the problem.

The normal period of adjustment between the young persons is made the more difficult because of the additional task of separating from the parent. The mother may say she is happy that her son has finally married, but she has a hard time giving him up to another woman.

Also, the son is sure of his mother and knows she will always stand by. The relationship with his wife is such a brief and comparatively new one that he cannot be equally sure of her, so he holds on to his mother until he is.

By fighting with your mother, your wife is defending her own marital domain, but also, in a larger sense, fighting for your liberation from parental controls. By your wavering back and forth, you are putting these two women into competition with each other.

It is hard to see why, having been deserted by your father 20 years ago, your mother should insist on your keeping up some kind of contact with him. It may be that she took the initiative in breaking up the marriage. That he still comes when invited, as he did to your wedding, would indicate that he wants to be included but is still too hurt to make the first move.

* * *

Your father cannot quite be the despicable character you say he is, or your good and loving mother would not want you to establish a relationship with him. It would be well if you could see your way clear to doing this on a man-to-man basis.

There is no contradiction between being a good son and a good husband.

You should not feel so guilty over not seeing your mother more often. You do live far away, you carry a double load of work, and you have to use public transportation. Also, at this time, any free time should be spent with your wife.

# Girls Go East

Tel Aviv, (JCNS) — Tourists visiting Elath are often startled when told that this frontier town has 500 bachelors, and only 25 single girls. An attractive blonde copywriter from London, Miss Sheila Lester, has now reduced Elath's bachelor population by one by marrying the president of its Bachelor's Club.

The ceremony at the Queen of Sheba Hotel was a gay one. The groom, Mr. Shmulik Meltzer, is the town's most popular tourist guide and probably the only guide in the world who also serves as a town councillor. The 500 wedding guests included Knesset Members, the Mayor of Elath and scores of V.I.P.'s from all parts of Israel, while congratulatory cables streamed in from members of the House of Lords and the House of Commons, as well as from U.S.A. Congressmen of both Houses, all of whom had at one time or other been shown around this Red Sea-town by Shmulik.

Asked by his bachelor ex-colleagues why he had deserted them to marry a girl from London, Shmulik explained: "First, because I love her; and secondly, because only a girl from London could fully appreciate the 11½ months of sunshine we have here every year."


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# THIRD SEDER EVENT CULMINATES FARBAND DRIVE

Toronto's Farband Hazamir Choir, which has given several outstanding perfo rmances in the city and in the province during Jewish Music Month, is scheduled to appear at the FARBAND THIRD SEDER MARCH 29. On this occasion the Choir will present a special half-hour cantata entitled "The Promised Land" with appropriate songs and narrative. Director of the choir is Mr. Bernard Papernick, B. Mus.; musical assistant is Sara Barkin Sandler. Mr. Cecil Roebuck, choir chairman, invites anyone interested in singing in the choir to phone the Farband office.

## INSTALL 100 NEW MEMBERS

The culmination event of this year's Farband Labour Zionist Order membership drive will take the form of a festive Third Seder on Sunday March 29th, at 8.15 p.m. in the L. Z. Auditorium, 12 Viewmount Ave.

Some 100 new members, who joined the Farband during the drive, will be officially installed by the newly elected national president of Farband, Mr. S. Bonchek of New York. He will administer the oath of a new member and speak on how the Farband plans to meet the challenges ahead.

The program will be in keeping with the tradional Pesach atmosphere attendant upon these events, which stresses both the trials and the achievements in Jewish history. A special Haggadah in narrative and song will be presented by the Habonim Labour Zionist Youth, while the 40-voice Farband Hazamir Choir will present a Cantata entitled. "The Promised Land".

Chairman of the evening will be Lipa Wise, Toronto Farband president. Membership chairman Albert Cohen as well as Eliezer Frankel will participate in the program.

## mainly about women • By ESTHER ZELDIN

● Oriah Chapter, Mizrachi-Hapoel Hamizrachi, held a meeting on March 2nd at which Mr. Harry J. Halperin, city manager of Toronto's State of Israel Bond Organization, was guest speaker. The meeting was held at the home of Mrs. E. Goldsmith, president.

● Bloor Good Age Club recently presented a check for $450, on behalf of Toronto's UJA, to Mr. Theodore Richmond, at a social function where Mrs. S. Goldenthal presided. Among the artists who entertained was Cantor Murray Nixon of Adath Israel Synagogue.

● Canadian ORT's executive director, Mrs. Minna Levitas, was guest speaker at the celebration of Toronto ORT Day at Beth Sholom Synagogue. Guest of honor was Mrs. Yehuda Tamary, wife of the Israeli Consul for economic affairs in Toronto. The meeting featured a musical program rendered by Phylis Panet and Phylis Weisfeld. Mrs. M. B. Manilla is president of Toronto Women's ORT. Other members of the executive include: Mrs. A. B. Bennett, honorary president; Mrs. Henry Perry, immediate past president; Mrs. L. S. Brody, Mrs. Gertrude Roher, Mrs. Harry Rosen, Mrs. Louis Taichman, vice presidents; Mrs. Irving Salsberg, general treasurer; Mrs. Melita Silverman, recording secretary; Mrs. Benjamin Houpt, dues treasurer; Mrs. Sam Bland, Mrs. Louis Feldman, Mrs. H. B. Gary, Mrs. Henry Kingstone, advisory committee; Mrs. Jack Levine, ORT shop chairman.

• • •

● Ruth Diamond is convenor of the Special Interest Groups of Temple Sinai Sisterhood. Classes are contemplated for couples-groups in beginners' bridge, child psychology, preschool child, schoolage child, teenage or living in a family.

• • •

● Antisemitic literature was discussed by Mrs. Ave Levine at a meeting of the Beth Sholom Sisterhood. Mrs. Levine was introduced by Mrs. Marvin Daniels; thanked by the president, Mrs. M. Walderman. A report that outlined the disbursement of U. J. A. funds was given by Mrs. Larry Labow. Head table guests included: Mrs. Abe Levine; Mrs. Larry Labow; Mrs. M. Walderman; Mrs. Marvin Daniels; Mrs. Moe Wasser; Mrs. R. Schwartz; Mrs. I. Bergman. Forthcoming donor dinner will be highlighted by a musical comedy written and produced by Earl Parnes and featuring members of the Sisterhood. Mrs. B. Umansky is donor convenor.

• • •

● Jaffa chapter, ORT, marked ORT's 84th birthday at a celebration in the home of Mrs. I. Engels. Candles were lit by: Mrs. I. Singer, president; Mrs. M. Steiner, Mrs. L. Sugar, Mrs. H. Weissburst, vice presidents; Mrs. J. Levine, Mrs. S. Bland, past presidents; Mrs. H. Barkin, treasurer; Mrs. I. Pomotov, contact chairman. The birthday cake was baked by Mrs. Sarah Lewis. New group life members include: Mrs. H. L. Barkin; Mrs. J. Greenberg; Mrs. L. Latchman; Mrs. H. Weissburst. Mrs. L. Soupcoff was membership chairman. Mrs. Norman Steiner and Mrs. David Allen were on the committee of arrangements. Mrs. A. Wasserman was pianist. The celebration was highlighted by a presentation of spring fashions.

• • •

● Adult education was the theme of the National Council of Jewish Women's recent luncheon meeting. Guest speaker was Dr. Allan Thomas, director of the Canadian Association for Adult Education. An address was also heard from Mrs. L. Appleby, vice president for education. Discussion also centered on the group's new quarters. Head table guests included: Dr. Allan Thomas; Mrs. Irving Appleby, vice president of education; Mrs. Barney Morris, president, Toronto Section; Mrs. Walter Zwig, chairman, Angels Ball; Mrs. Saul S. Berlin, immediate past president, Toronto Section; Mrs. Irving Bolgon, secretary; Mrs. E. Ravinsky, chairman, toys for Orillia; Mrs. Leon Gasner, vice president, membership; Mrs. Sidney Glicksman, associate vice president, membership.

• • •

● A panel discussion on child development was presented at a meeting of the Toronto Hebrew Day School Parents' Association. Participants included: Dr. Bruce Quarrington, Mental and Moral Development, Dr. Mark Zimmerman, Spiritual Development; Mr. Dov Friedlander, Vocational Development; the moderator, Alderman David Rotenberg.

• • •

● Spring fashions were featured recently by Chapter 4, ORT. Members of the committee included: Mrs. A. B. Bennett; Mrs. L. S. Brody; Mrs. V. Camil; Mrs. A. Dermer; Mrs. M. Epstein; Mrs. L. Friedlich; Mrs. L. Gold; Mrs. A. B. Karney; Mrs. M. Loeb; Mrs. N. Munk; Mrs. J. Jurkovitz; Mrs. I. Rodan; Mrs. C. Wittenberg.

**DR. ROSENFELD IN TORONTO**

Dr. Alexander Rosenfeld, executive member of Brit Ivrit Olamit, of which body he was director for 25 years, and now residing in Israel, is presently in Toronto. He will lecture this coming Tuesday, March 31st, 8:30 P.M. at the Zionist Building, 188 Marlee Ave. under the auspices of the Bureau of Jewish Education and Keren Hatarbut. Dr. Rosenfeld's theme will revolve around his impressions of various Jewish communities in the Diaspora.

## RECIPE OF THE WEEK

**LEMON CARROTS**

2 cups diced cooked carrots
1 teaspoon minced parsley
½ teaspoon salt
1 teaspoon honey
Juice of ½ lemon
1 tablespoon butter or chicken fat

Drain cooken carrots (old carrots are better for this use than tender young ones). While the vegetables are still hot, add parsley, honey, salt, lemon juice and fat. Cook over low heat, stirring gently. Serves 4.

## HOW LUCKY?

BY RUTHIE

**Nu**, the skies are bright! We Jews have much to be happy about.

From reliable sources, it is a nine to one shot that Liz Taylor and Dick Burton will be married sometime soon by a rabbi in New York. Now we can sleep nights.

Steitch (after all), Mrs. Burton is a convert to Judaism; it wouldn't look right if the union weren't clinched by a Jewish ceremony.

She knows Hava Nagilla, she says **bahk bagel** (bake bagels). I can't think of a better candidate for a **Yiddishe choopa.**

**Furthermore**, Richard Burton, Liz's newly acquired spouse, also is one of us. It was discovered that one of his great-grandfathers was a Polish Jew by the name Ysaer.

So that settles it. And, if you want to really cement the relationship, what could be stronger than a Unitarian **and** Jewish ceremony? Try to sunder that one!

* * *

Jerry Lewis had a birthday party recently, and **mazel-tov** (congratulations was written on his cake in Hebrew. **A glick** (what luck!)

Isn't it just ducky, that he considers himself one of us by a few Hebrew inscriptions? As for anything else, he's a **Yid** by the grace of having been born one.

* * *

Even The Beatles come in for a share of our blood. Ringo Starr, according to every teenager, is Jewish. And if you don't believe it, then you do know their manager, Brian Epstein, is. And so is their favorite tailor. So what does that make us?

* * *

Why can't we get rid of all our complexes? We in the Diaspora can, thank God, already boast of a homeland. We've asserted ourselves in almost every walk of life. Yet we still have the feeling of falling flat on our faces if we can't claim kinship to any celebrity.

* * *

Anybody want Jack Ruby? I don't.

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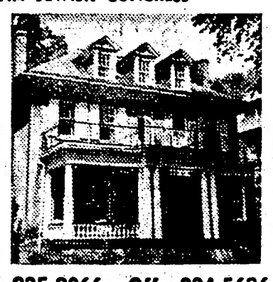
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IN THE FRENCH VEIN — Simone Valere as Suzanne and Jean-Louis Barrault as Comte Almaviva in the well known Le Mariage De Figaro, this week in Toronto's Royal Alexandra Theatre, as part of Le Theatre De France under the direction of Madeleine Renaud and Jean-Louis Barrault.


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# theatre hi-lights

● This coming Monday, March 30th, through April 4th ( with 2 p.m. matinees on Thursday and Saturday), Le Theatre De France, under the direction of Madeleine Renaud and Jean-Louis Barrault, will be presented at the Royal Alexandra Theater.

The two productions to be shown, La Vie Parisienne and Le Mariage De Figaro, can be enjoyed whether or not one understands French. Both have familiar melodies, sprightly ballet and spectacular effects.

Well known French players include Suzy Delair of the Paris musical stage, Jean Parades, Jean-Pierre Grancal and Simone Valere.

Offenbach's score for La Vie Parisienne is used. The light plot depicts the spirited Paris of the belle epoque and the audience is brought back to the late 19th century French capital by Bumbling barons, saucy soubrettes, jaunty jesters and French dancing girls.

Le Mariage De Figaro, a comedy by Beaumarchais which inspired Mozart's comic opera of the same name, is presented with its original 18th century musical score and costumes by leading Paris couturier Yves Saint-Laurent. The plot abounds in delightful deceptions and surprise revelations as the castle gatekeeper, Figaro, attempts to save his bride-to-be from the evil designs of their aristocratic master.

● A Man For All Seasons is now being seen at the O'Keefe Center till Saturday, April 11th. Toronto is the first stop in Canada for this tour of Robert Bolt's prizewinning drama about the clash between King Henry VIII of England and his Lord Chancellor, Sir Thomas More, over the matter of the King's divorce from Catherine of Spain. It stars William Roderick, Bruce Gordon and Albert Dekker. Others featured are Sarah Burton, Frederic Warriner, Michael Lewis (son of the famous Dorothy Thompson and Sinclair Lewis), Edgar Daniels, Ricard A. Dysart, William Bogert, Laurence Luckinbill, William Callan, Moira Wylie, John Swearingen and Mae Marmy.

## TORONTO'S CAMP EITAN

Rabbi Shlomo Jakobovits, principal of Toronto's Eitz Chaim Schools, has made known that Camp Eitan, the schools summer day camp, will be open for the third consecutive year on a full-day scale, 9-4:30, five days a week, for children, ages 4-9.

The growth of the camp is noted by its tenure of operation: the first year, it ran for four weeks; last year, six weeks; this year it will function for seven weeks. The enrolment of Camp Eitan has doubled between 1962 and 1963.

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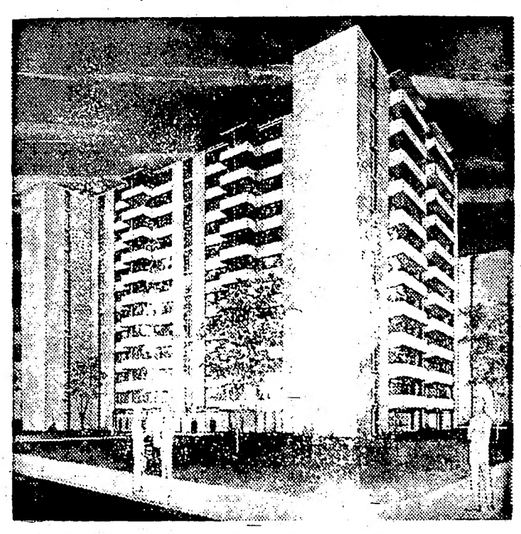

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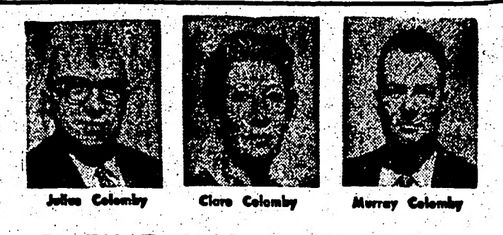

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## Jews Grow With California

by Leslie Moss

Los Angeles now has the second largest Jewish community in the United States. More than 435,000 Jews are estimated to live in the sprawling county of Los Angeles, most of them with-live in the city limits.

The population of the county is nearly seven million, of which nearly half live in the city limiths.

The county occupies a large area. For example, from the eastern to the western end on the coast one can travel 40 miles, and the boundaries from north to south are even greater. Although no Jewish residential segregation exists there is a large concentration of Jews in the western part of the city.

Even more striking than the total Jewish population living there is the number who have arrived since the war. Los Angeles was never considered to have a small Jewish community. It numbered 150,000 in 1945, but after the war immigration swelled to a torrent. By 1953 the total was estimated to have reached 320,000.

During the war thousands of American Jewish Servicemen, torn from their roots in Eastern Jewish communities, were sent west, either to train in Californian military camps or to embark at the ports for the Pacific war theatres. After demobilisation they were attracted by the opportunities in California and were ready to make it their new home.

California has represented to Americans a "golden" mecca where they could more easily fulfil their dreams of adventure and success, and Jews have fully participated in the move to the west.

Rapid growth presented opportunities for dramatic economic advancement and thousands achieved success.

In this exciting setting the Jews found for themselves an important and constructive role. Whatever statistic is used the Jewish position in Los Angeles seems to reflect growth.

Home ownership is substantial. It is almost 70 per cent. The percentage of Jews in professional and semi-professional occupations almost doubled between 1951 and 1959, and it now represents a figure more than twice that of the general population. The education level is quite high, with one out of four heads of household a college graduate.

There are more than 500 organisations covering many Jewish interests, including fraternal, social, philanthropic, religious and Zionist affairs. However, more than half of the Jewish population does not belong to any Jewish organisation.

Congregations number about 85, many with large buildings, staffs and annual budgets, but only one-third of the families are members of a synagogue or temple.

Like-minded congregations have formed regional associations of synagogues and there is lively competition between the three religious trends, Orthodox, Conservative and Reform in establishing congregations in the newly developing suburban areas. But suburbia, so typical of the Los Angeles' pattern of living, is growing so fast that it changes in nature as it grows in size. The San Fernando Valley area as an integral part of the city is a good example. More than 900,000 people are now living there, of which over 100,000 are Jews. It is host to almost 25 congregations, each sponsoring a programme of activities including religious worship, brotherhoods, sisterhoods, religious schools and public lectures.

The elementary Jewish schools are sponsored by individual congregations, but standards are co-ordinated by the central community agency for Jewish education. Each of the religious trends have established institutions of higher learning. They include the University of Judaism sponsored by the United Synagogue of America (Conservative); the Hebrew Union College sponsored by the Union of American Hebrew Congregations (Reform); and the newest, Yeshiva University (Orthodox).

The community structure, which tries to bring some kind of order into this bustling community, revolves round the Jewish Federation Council of Greater Los Angeles. This organisation is a product of the merger of the Jewish Welfare Federation, which for four decades concentrated on co-ordinating social welfare services for the Jewish community and the Los Angeles Jewish Community Council, which raised funds for national and overseas needs as well as sponsoring educational and community relations.

Nearly all the organised groups in the community are willing to become members of the Federation Council. Its board of 90 directors is selected through a complex arrangement of membership and balloting. This governing body raises funds, plans the future programmes of the communal agencies and budgets for and supervises their expenditure. The activities covered by the agencies include hospitals, homes for the aged, educational and cultural institutions, recreational centres, family and child-care and work among youth and college students.

Funds are raised for national purposes and the vital overseas programme of the United Jewish Apeal, as well as for local needs. The Jewish Federation Council raised $6,400,000 for all these common purposes last year in its campaign, which is known as the United Jewish Welfare Fund.

This result does not compare favourably on a per capita basis with that obtained in some of the older communities in the East, such as Cleveland, Detroit and Boston. But a determined community leadership is firmly committed to a programme of growth.

For California growth is a fact of daily life. The Los Angeles community of 1980 may total 750,000. It is a great challenge to provide an effective community structure and organisation, which can successfully meet the needs as they emerge in the decades ahead.


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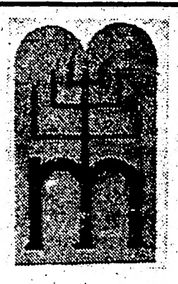

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# PRIZE FOR THE BEST STUDENT

An annual prize for the best student in Community Organization at the University of Toronto School of Social Work has been established to honour Florence Hutner, former executive vice-president of the United Jewish Welfare Fund, by a group of her friends and professional colleagues.

Miss Hutner retired from the Welfare Fund on January 1, 1963, after serving in her post for 25 years. She now is director of the Joint National Committee on Community Services of the Canadian Jewish Congress and Canadian Committee of the Council of Jewish Federations and Welfare Funds.

Acceptance of the prize by the University Senate was announced by Arthur E. Gelber at a reception for Miss Hutner on Wednesday evening, March the 25th, at the Primrose Club The prize will represent the income from a bursary which has been contributed by Miss Hutner's friends and colleagues. A scroll recognizing Miss Hutner's leadership during her tenure as executive-vice-president and her "commitment to the advancement of the standards of the social work profession throughout Canada," was presented to Miss Hutner.

Miss Hutner is a member of the Permanent Committee of the International Conference on Social Work, and is chairman of Finance, of the Canadian Committee. She also serves on the executive committee of the Community Chests and Councils Division of Canadian Welfare Council, and the program committee of the Canadian Conference on Social Welfare. She holds a Bachelor of Arts in Honour Philosophy from the University of Toronto and a Master of Arts in English Literature from Columbia University, New York. She attended the University of Chicago, School of Social Work Administration and the New York School of Social Work in New York.

A resident of Toronto, Miss Hutner is on the board of directors of New Mount Sinai Hospital and has contributed articles to **Canadian Welfare, Jewish Social Service Quarterly** and other publications.

FAMOUS CANADIAN AT TECHNION — Mr. George Hees (left), president of the Montreal and Canadian Stock Exchange and former Minister of Trade and Commerce, on his visit to the Technion, Israel Institute of Technology, together with Mrs. Hees. Their host at the Mt. Carmel campus of Technion City was General Yaakov Dori (centre), president of the Institute.

TORONTONIANS IN ISRAEL — Hannah and Norman Weinberg, both natives of Toronto, are studying at the Technion, Israel Institute of Technology. Hannah, 22, is studying for her Master's Degree in physical-organic chemistry, while Norman, 27, is working under a post-doctoral fellowship in organic chemistry. Here the couple is seen looking down from the new Canada Building which is being constructed by the members and friends of the Canadian Technion Society.

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**IN S. AFRICA:**

# "TO ISRAEL OR TO HELL"

CAPETOWN (South Africa, CJN). — A Jewish Opposition member of Parliament asked if he was permitted to tell Government supporters to "go to hell" when they tell him to "go to Israel," reports Reuters News Agency.

The Member, Mr. Alec Gorshel, a former Mayor of Johannesburg, was told by the Chairman of the session that he should moderate his language.

Speaking in a committee debate on the control of Africans outside tribal reserves, Mr. Gorshel raised the difficulty of living together which faced Africans who wanted to marry but were qualified, to live only in separate areas.

Mr. Froneman, a National Party Member, charged that he should "go to Israel" where restrictions on Arabs were worse than those in South Africa in regard to African marriages. Mr. Froneman added that members of Mr. Gorshel's race "usually place themselves on a high moral plane."

Mr. Gorshel asked the chairman if his words were of less value because he was Jewish, "and if Mr. Froneman and other Members repeatedly tell me to go to Israel, am I not allowed to say to them 'Go to hell'?"

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**OBITUARY**

**HERMAN,** Harry. Formerly of Montreal; died Tuesday, March 24, 1964, at Toronto Hospital; devoted father of George of Toronto; Ted Allan and Sadie Chester of London, England; beloved grandfather of 6, great-grandfather of 2; private.

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**CARD OF THANKS**

**SHAPIRO** — We wish to express sincere thanks and appreciation to our many friends, relatives and neighbors who were so kind to us during our recent bereavement in the loss of our beloved husband, father and grandfather, **VICTOR SHAPIRO.**
Mrs. Hilda Shapiro, Mrs. S. Naftolin and family, Mr. Norman Shapiro and family.

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**JOSEPHS:** The family of the late **Mr. David Josephs** wish to thank rabbis, relatives and friends for their kind expressions of sympathy and condolence during their great bereavement.

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## TORONTO OBITUARIES

**BLACK,** Leah Lillian. On March 18, late of 822 Briar Hill Ave..
**CHARENDOFF,** James. On March 17, late of 130 Combe Ave.,
**FIELD,** Harry. On March 20, late of 470 Wilson Ave.,
**GILBERT,** Mark. On March 23, late of 129 Ava Rd.,
**LOFSKY,** Jennie. On March 18, late of 10 Baldwin St.,
**RISEN,** Samuel. On March 21, late of 20 Robbie Ave.,
**SOSSINSKY,** Rev. Louis.. On March 20, late of Jewish Home for the Aged..
**ZANEK,** Sarah Annie. On March 18, late of 297 Augusta Ave.

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THE CANADIAN JEWISH NEWS

# *Passover* MAGAZINE

TORONTO AND MONTREAL MARCH 27, 1964 SPECIAL SUPPLEMENT 12 PAGES NISSAN 14 5724

MOSES FACING THE PYRAMIDS, BY A. M. LILIEN

***"Not one alone has risen against us, but in every generation there are those who rise against us to destroy us; but the Holy One, blessed be He, rescues us from their hand."***

**(FROM THE HAGGADAH)**

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# a seder night

By HEINRICH HEINE

Heinrich Heine, born in 1797 in Dusseldorf, Germany, died in Paris, 1856. One of the world's greatest writers, an immortal. His life was one of difficulties, material and physical. Government office in Germany was denied him because he was a Jew. His outspoken and often bitter criticisms added to his unpopularity, and in 1835, the sale of his work was prohibited throughout Germany. . . . . ..This story was translated by Elkan N. Adler. It appeared in "From Yisroel: The First Jewish Omnibus, Edited by Joseph Leftwich". New York: The Beachhurst Press.

In the large room of his house sat Rabbi Abraham and commenced the celebration of the Passover Eve, in company with his relatives and pupils and other guests. Everything in the room was brighter than usual. The table was covered with a silk-embroidered cloth, with golden fringe trailing to the ground. The little plates glittered pleasantly with their symbolic food, as did also the high goblets filled up with wine, and graven entirely with sacred subjects. The men sat in black mantles, and flat black hats and white ruffs. The women wore marvellous shimmering stuffs of Lombardy, and on their head and neck ornaments of gold and pearls; and the silver Sabbath lamp shed its festive light upon the devoutly happy faces of young and old. On a raised seat, leaning against a cushion of purple velvet, reclined Rabbi Abraham and read and chanted the Hagadah, and the gay choir joined in or responded at the appointed places. The Rabbi, too, was attired in a gala dress of stately black, his noble, yet somewhat severe features looked milder than usual, the lips smiled out of his brown beard as though they wished to tell many charming things, and his eyes seemed to swim with beatific memories and anticipations. The beauteous Sara, who sat on another raised chair by his side, wore, as hostess, no jewelry; only white linen enfolded her slender form and devout features. Her face was touchingly beautiful, as indeed the beauty of all Jewesses is of a strangely moving sort. The consciousness of the deep misery, bitter insult, and unhappy state in which their relations and friends live, spreads over their graceful faces a certain painful earnestness and watchful affectionate anxiety, that wondrously bewitch our hearts So sat today the beauteous Sara, for ever gazing into her husband's eyes. Now and then she looked at the Hagadah which lay before her, a beautiful book bound in gold and velvet, an old heirloom with aged wine-spots from her grandfather's days. There were ever so many bold and brightly-painted pictures in it, which, even as a child, she had been happy to look at on the Pesach night, and which represented all sorts of bible stories. Such as Abraham, with his hammer, smashing his father's stone idols, and the angels coming to visit him, and Moses killing the Egyptian, and Pharaoh sitting on his throne, and the frogs which gave him no rest even at table, and he, thank God, drowning while the children of Israel carefully walked through the Red Sea, and they, standing open-mouthed, at the foot of Mount Sinai with their sheep and kine and oxen, and then pious King David playing the harp, and last, Jerusalem, with the towers and minarets of the Temple illumined by the sun.

The second Cup had been filled, faces and voices were growing more cheerful, and the Rabbi, as he seized one of the unleavened cakes, and with a happy greeting held it up, read out from the Hagadah the following words: "Behold! This is the bread our fathers have eaten in Egypt! Let everyone who is hungry come and eat! Everyone who is sad, let him come and join in our Pesach feast. This year we are still slaves, but next year we shall celebrate it as the sons of freedom."

Here the door opened, and two tall pale men entered, wrapped in big big cloaks. "Peace be with you," said one of them. "We are co-religionists on our travels, and would like to keep Pesach with you." And the Rabbi answered quick and friendly, "With you be peace. Seat yourselves near me." The two strangers sat down to table and the Rabbi answered quick and friendly, "With you be peace. Seat yourselves near me." The two strangers sat down to table and the Rabbi proceeded with his reading. Sometimes while the others were repeating the responses after him, he whispered affectionate words to his wife. Playing on the old saw that on that night every Jewish housefather thinks himself a king, he said "Be joyful, oh my Queen!" But she answered with a melancholy smile, "Our prince is missing," and by that she meant a son of the house who, as a passage in the Hagadah requires, has in fixed phraseology to ask father the meaning of the feast. The Rabbi made no answer, but with his finger pointed at one of the pictures on the open page of the Hagadah, which portrayed very agreeably how the three angels came to Abraham to announce that he would have a son born to his wife Sara, and Sara standing behind the door of the tent listening with womanly artfulness to the conversation. The hint brought a fiery blush to the cheeks of the lovely woman. She cast down her eyes and then looked up again lovingly at her husband, who was now chanting the wondrous tale of how Rabbi Joshua, Rabbi Eliezer, Rabbi Azafia, Rabbi Akiba and Rabbi Tarphon sat reclining in Bene Brak, and conversed all night about the exodus of the children of Israel from Egypt, until their pupils came and announced to them that it was day, and the people were already saying the morning prayer in the Synagogue. As the lovely Sara listened reverently with her eyes on her husband, she saw his face suddenly transfixed with horror and the blood leave his cheeks and lips, and his eyes start out like icicles. Yet almost at the same moment his features resumed their former repose and cheerfulness, his lips and cheeks grew red again, his eyes sparkled joyously once more, and he himself seemed mastered by a mad mood, most strange in him. Sara was terrified as she had never been terrified in her life before, and an icy shudder ran through her, less because of those signs of blank horror she had observed in her husband's face for a single instant than for this present exhilaration of his, which gradually turned to roaring merriment. The Rabbi jocosely shifted his beret from ear to ear, pulled at his beard and curled it waggishly, and sang the text of the Hagadah like a street song. When recounting the Egyptian plagues, where the index finger is dipped into the full glasses and the drops of wine shaken off on to the floor, the Rabbi besprinkled the younger girls with the red wine, and there was much grumbling for spoiled ruffs, and much resounding laughter. To Sara this boisterous but forced merriment seemed more and more uncanny, and seized by unmentionable fear she stared at the crowd of guests rocking themselves to and fro or nibbling the crisp cakes, or gulping down the wine, or chatting with each other, or singing out aloud, all very merry.

Then came the time for supper, and everybody stood up to wash the hands, and beauteous Sara brought in a large silver basin, richly chased with golden figures and held it before each of the guests, while the water was poured over their hands. When she came to offer the Rabbi this service, he looked meaningly at her and slung out of the door. Sara followed him, and the Rabbi hastily seized his wife's hand. Hastily he dragged her through the dark streets of Bacharach, hastily through the city gate to the high road which leads along the Rhine to Bingen.

The Rabbi then stood still awhile, he moved his lips several times, but they uttered no sound. At last he exclaimed: "Do you see the Angel of Death? Down there, he hovers over Bacharach. But we have escaped his sword. Praise be to God!" And then, in a voice still quivering with horror, he related how he was cheerfully singing the Hagadah as he sat there, reclining, when suddenly he glanced by chance beneath the table and saw at his feet the blood-stained body of a child. "Then I noticed," added the Rabbi, "that our two last guests did not belong to the community of Israel, but to the congregation of the ungodly, and they had contrived to introduce the corpse into our house in order to accuse us of the child murder, so as to rouse the populace, and to plunder and murder us. I dared not let it be noticed that I had seen through the hellish plot. I should have only hastened our destruction; only craft has saved us both. Praise be to God! Do not fear, Sara. Our friends and relations will be safe. It was only my blood for which the villains thirsted. I have escaped them, and they will content themselves with my silver and gold. Come with me, Sara, to another land! The God of our fathers will not forsake us!"

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# yankele

By RUTH GOLDBERG

Yankele was three years old when he lost his parents in the war. He was adopted by a kindly French family, and brought up as a Christian. He was very happy, living in Paris, and his foster-parents never told him that he was a Jew, born in Poland.

He was a very handsome young boy of fifteen. He had not had his Barmitzvah, nor had he ever attended a synagogue. His eyes were large and brown, rimmed with thick, dark lashes. He had a scar on his back, which his parents explained to be the result of falling on some broken glass at the seaside. Little did Yankele know of the whiplash he had received from a German officer when he cried over his mother's death. His foster-parents did not want to lose him by telling him he was a Jew. He might try to return to his faith.

Came Pesach. The people of Paris were cleaning out their houses for the great celebration of the yetsiat Mitsrayim (the going-out from Egypt). Yankele was bewildered by all his neighbours' frantic preparation. His foster-parents and all his friends and all who knew him called him Jacques. They knew that Yankele was too Jewish for a French citizen.

One day, a week before Pesach, a mysterious package arrived for Yankele. It was addressed to him in his old Polish name.

"Who in the world is Yankele?" pondered Jacques. Perhaps, he thought, someone did not know his name. But there was the mysterious surname to be considered. "Kaufman? Who is he?"

But curiosity overcame Yankele and he took the package into the privacy of his bedroom and opened it with trembling fingers. Inside was a strange book with even stranger letters on it and a colourful picture of a crowd of people going out of a white city. Then, in English, were the words: "Hagada for Pesach." Jacques had learnt English at school, but there were two words in that phrase which he didn't understand.

Hagada? Pesach? What did they mean? He opened the book, from left to right, and stared at the strange letters that spelt the secret of his faith. Then he finally came to the Ma Nishtana. Those letters seemed vaguely familiar to him. He glanced at the English translation. "Why is this night different from all other nights," he read. Recognition dawned upon him and the letters seemed to call out to him: "Yankele, Yankele! You are a Jew!" Tears filled his eyes, and, lifting his clenched hand, he cried out: "Oh, God, forgive me." He drew out a note from the package.

"To you, dear Yankele, from England, hoping you have not forgotten you are a Jew . . . from your dear aunt Surale." Yankele clutched his thick, dark hair and wept. His foster-parents came in. Yankele pushed himself before them. He held out the Hagada.

"Mama, papa, I'm sorry, I'm not Jacques. I'm Yankele and a Jew, a Jew!" And he kissed both of them tenderly and was gone.

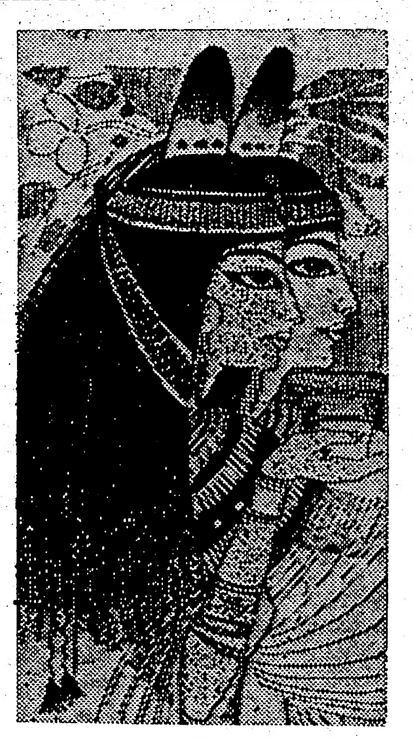
The rabbi's house was dark and shabby. At the table sat the rabbi, bent in study. When Yankele came in, he looked up. Yankele poured out his story, showed the rabbi the Hagada, and then paused for a reply. To his surprise, the rabbi's eyes were filled with tears.

"My dear boy," he said softly, clasping Yankele's eager hands. "You don't know how happy you have made me. Come, there is no time to lose," and he led Yankele off to the synagogue to learn God's Torah and all the laws that he had missed. At Pesach, on the first seder night, Yankele sat at the rabbi's table, holding the Hagada that his aunt had given him.

"It is so kind of you to do all this for me," said Yankele, munching matzo. By his side sat aunt Surale. For a reply, the rabbi nodded his old white head.

"I was just too happy to do it," he replied gently. "There is no limit at which to stop when one is helping a fellow Jew to return to his faith."

Ruth Goldberg from London, England, was 13 years old in 1962 when she published this story. Copyright JCNFS.



In Ancient Egypt: ladies in gala dress.

REMEMBRANCE OF OLD TIMES

# a new suit

By RICHARD YAFFE

Passover in Lancaster, Pennsylvania, was a new suit. Rosh Hashana was a new hat and new shoes, but Passover was a new suit.

There was logic to this. The long, cold, snowy winter was over and, like the livestock, we kids were beginning to shed our winter layers — the "mackinaws" we wore as outer garments; the layers of sweaters, the flannel shirt, the corduroy knickers (long trousers were for grownups only then), the knee-high lumberjack boots which were our status symbols — the higher, the better.

We kept them carefully lubricated with neats-foot oil (whatever that was) to make them waterproof, which they never were, although we lied about their invulnerability even as our wet toes froze.

This was our winter uniform; except for shabbos, we wore no suits. Now the spring solstice had come, the world was beginning to bloom, and we had bloomed with it. Our last Passover suits no longer fitted, even though bought asize too big. So it was time for a new suit.

There was a ritual about this. If buying the suit had depended on me, I know what I would have done. I would have shopped from store to store to see what merchants put into the jacket pockets. Whistles were kid stuff. What I wanted was a good dollar Ingersoll watch, which my older brother used to call a "tzibele", but why an "onion" I still don't know. There were some merchants who put Ingersoll watches in their boys' suits, and some even threw in a fob watch with it. That's the suit I wanted.

My father thought otherwise. He wanted "shchareh" — quality merchandise, and no come-on gimmicks interested him. Anyhow, I couldn't have a watch before my barmitzvah because who ever heard of a boy under barmitzvah age with a watch? (I got a nice Elgin one, with a genuine "twenty-year gold-filled case", when that happy day arrived. I still have it).

Both my mother and father would go along with me for the suit, my father because he was supposed to know "shchareh", although how he knew is a mystery since he was a glazer in the old country and a pedlar here selling small goods to Pennsylvania Dutch farmers: and my mother would accompany me for colour and fit. I believe now that my mother went along precisely because my father was a glazer. I am sure she kept me from getting, year after year, "sensible" heavy tweeds or thick, board like worsteds. Her taste went to lighter weight, soft materials.

Once, when for some reason my mother could not go with us, I came back with a heavy "salt-andpepper" tweed suit, its belted Norfolk jacket reaching almost to my knees. I didn't see another like it until many years later when I saw pictures of Bernard Shaw wearing one which could have been mine. I squirm when I think back how I itched from that suit in synagogue and at the Seder table.

The Easter parade down Fifth Avenue had nothing on our own little parade outside Shool on Passover morning. Two groups would gather, boys on one side and girls on the other, and the mutual admiration societies would go into session, separately, of course, for we were still too young to be interested in girls, although I think that the girls were not too young, and are never too young, to be interested in us.

We would ape our elders: run a hand down under a lapel of a chum's new suit with a knowing look on our faces, hitch up a collar and smooth it down, pinch a back to test the fit, examine the lining carefully ask and ask, how much it cost? Nobody told the truth, and everybody challenged everyone else, louder and louder until the shammas came running out to quiet us down, demanding that we either get into Shool or go home.

After Pesach, the suit would be hung carefully in my wardrobe, to be got out only on shabbos and holidays, and for the graduation exercises in grammar school. By Rosh Hashana, it fitted comfortably; by Passover I needed a new one.

(Copyright by the JCNFS and The Canadian Jewish News)

# warsaw martyrs

by Wladyslaw Broniewski

(In Memory of Shmuel Zygelboim)

*No cry of despair rose from Polish cities and towns.*
*The defenders of Warsaw's Ghetto fell like a gallant battalion*
*A wandering Polish poet, I steep my words in blood*
*and my heart in a deep sea of tears*
*to write of you, oh, Polish Jews.*
*Not like men did they come, but like bloodhounds.*
*Not as soldiers they came, but as butchers —*
*to murder you, murder your children and wives.*
*To choke people to death in gas chambers,*
*to burn people alive in vans filled with lime,*
*and to jeer at the agony of their terrified victims.*
*But you picked up cobble-stones from the street*
*and hurled them at their cannoneer who loaded his gun*
*to blast your house off the face of the earth.*
*Sons of the Maccabees — you know to face death,*
*like your fathers.*

*You joined us in that battle which began in September,*
*though you knew there was not a chance to win.*
*Here are the truths to be carved in stone*
*and engraved forever in all Polish minds:*
*The house they destroyed was our common home;*
*the blood we both shed has made us brothers;*
*our union was sealed at Execution Walls;*
*our union was sealed by Oswiecim and Dachau,*
*by each nameless grave, by each prison bar.*
*Our common roof over war-smitten Warsaw*
*will be a bright sky when Victory crowns*
*the long years of bloody and heartbreaking struggle:*
*every man will be free and have bread and have rights,*
*and there will be one single race, supreme —*
*the race of noble human beings.*

Translated from Polish by ILONA RALF SUES

Twenty one years ago, on Passover Eve, the remaining Jews in the Warsaw ghetto, decided to revolt.

# THE DEPUTY: CRISIS IN THE CHRISTIAN-JEWISH DIALOGUE?

By DR. W. GUNTHER PLAUT

Not since 1928, when Erich Maria Remarque's *All Quiet on the Western Front*, appeared, has the Western world been as deeply embroiled in a literary controversy as it has over the recent appearance and production of *The Deputy*. The play appeared first a year ago in Germany, then moved to England and now plays in New York. The year which has elapsed since its first appearance has not lessened the initial controversy, quite on the contrary. By last August there had already appeared 3,000 major articles, addresses and brochures, and a German volume has since been published containing 90 commentaries pro and con.

Now that the play has moved to the United States the discussion has received new impetus. A leading Jesuit clergyman, Father Thurston N. Davis, editor of *America*, came to Toronto recently to address a brotherhood meeting of Christians and Jews, and in the course of his remarks vigorously attacked the play and its motives. The controversy has thus been brought into Canada as well, and since the play raises certain issues of broad human as well as Jewish significance, I feel it is a duty to speak clearly on this matter.

I am not speaking as a drama critic, but rather as one, who, confronted with the enormous thrust and power of this play, especially in its orginal German version, is forced to face certain hard and nagging issues of contemporary morality. I am to speak against no-one. I am deeply and gratefully aware of the new spirit of friendship and understanding which is beginning to permeate inter-religious relationships. I would do nothing to harm it; we need it badly, and we need it now.

But this must also be clear. If there is to be true dialogue on any level, it must be based on honesty and frankness, not on hidden half-truths; it must not be smeared with a syrup of saccharin politeness, which becomes so sticky that it repells rather than attracts, and which under its coating allows misunderstandings to fester and continue their destructive decomposition.

I speak as a Jew, and I attempt to speak with frankness to Jews as well as to Protestants and Roman Catholics, and to any who would hear. If I am critical, I am critical for the sake of truth, bounded only by the bonds of friendship and good taste. I expect the same candor, the same frankness and the same open, critical attitude from others regarding me and my faith. God knows we Jews have not been exempt from any criticism for the last 2,000 years, and we claim no exemption. If today our discussion has moved, as it should, to a higher level of understanding, we must not at the same time become so sensitive that ultimately we can say nothing. Dialogue is frankness, or it is no dialogue at all. Dialogue in Canada is off to a splendid start, and if it is to prove its right to existence, it must take place in an atmosphere of openness. The truth will sometimes hurt, and we must be prepared to be hurt by it. But what is important is the goal; which is, to reach a better understanding, without malice, without intent to convict, but rather to be understood and to understand and, what is more important, to work together for those many things which cry out for common effort in our divided community.

I realize that the great majority of you already know the broad outline of the play. The Deputy of the title is the late Pope Pius XII who reigned over the Church during the most destructive period of the Hitler terror, who was in Rome when the Nazis captured the city and whose reign lasted until 1958, when he was succeeded by Pope John.

The play accuses Pope Pius of having been silent during the greatest tragedy ever to befall humanity, the wilful, schemed murder of six million human beings, slated for extermination only because of their race and background, and not for any human guilt. It is the position of the playwright that in that time of crisis the representative of Christ should have raised his voice in behalf of the persecuted and that, had he done so, many hundreds of thousands, if not millions, might have been saved. Hitler, he believes, would not have dared to openly defy a moral statement by the supreme ruler of the Roman Catholic Church.

If Pope Pius XII is the target of the play's criticism, another Roman Catholic, a young priest, is the hero of the drama. He is the one who urges Pope and Church on to dramatic pronouncement and vigorous action and who, failing to move the official curia, sacrifices himself as one individual and voluntarily goes to Auschwitz, where in due course he meets his death. Two Roman Catholic priests then stand at the center of the play. One, the Vicar of Christ who refuses to speak, the other, representing the conscience of the Church, who pays with his life for his convictions.

Stripped of all other characters, some of them dramatically more fascinating than either of the two chief figures, stripped of all the intense and often tear-stained parade of ghosts and fears and cruelties, this is the essence of the play. Fifty pages of documentation are appended to the original German edition, in order to show the real life relationship of some of the leading characters in the drama and to support the double thesis; one, the Pope did not speak; and two, that had he spoken boldly and openly against the Nazi persecution and extermination program, he would have saved many of us.

One does not have to be a drama critic to be at once impressed not only by the immense power of the play but also by its most obvious weakness. For if the play is to be, as its original subtitle suggests, "A Christian Tragedy," then the chief tragic figure is missing. Pope Pius XII is not represented as a human being, torn by an agony of the soul, unable to make a choice between that which he knows must be done and that which he feels is demanded for the sake of the Church and its ancient tradition. This conflict between a man's humanity and his apparent duties would have been grist for the creation of a powerful new Hamlet figure. But in this respect the drama falls sadly short of its great potential. Pope Pius XII is merely a cardboard figure in the play, a scheming politician, bereft of true humanity; and thereby the play falters badly, even offensively, at its most crucial point. At the same time this weakness has given rise to the waves of denunciation which have engulfed it. The Roman Catholic Church especially, from Pope Paul down to the pickets on the street, have understandably risen in defense of a man whom they regard with reverence and deep respect as one of the great figures of our age. But Roman Catholics have not been alone. Joseph L. Lichten, an official of the Anti-defamation League of B'nai B'rith, has published a pamphlet, entitled *Pius XII and the Jews*, which is a defense of the Pope and which, in support of its thesis, cites many Jewish voices of the time which express gratitude for acts of kindness, consideration and deeds of rescue performed by Pius XII.

It is unfortunate that in this way the play has been primarily judged as an attack upon the memory of a Pontiff, which has caused the emotional reaction of Roman Catholics to be understandably high. Some of them, mistakenly I believe, have however, identified the criticism of Pius with an attack on the Church. This is of course not so; the two are not identical. In this respect Roman Catholics have reacted with the kind of sensitivity commonly found amongst Jews. Roman Catholic and non-Catholic historians alike have strongly criticized some of the earlier popes. The Church has never claimed that its leaders were or are perfect men and has readily acknowledged that some of them have fallen short of the sacred duty imposed upon them by their high office. It should therefore be clear, although in the heat of argument it is often overlooked, that a criticism of a Pope living or dead, is not only permissible but in the context of free discussion, required. A critic of Lester Pearson does not thereby become anti-French. What counts is the spirit, and what counts is the truth.

And the truth is not easy to come by. Dr. Elio Toaff, then chief Rabbi of Rome, claimed in his obituary of Pope Pius XII: "More than all others, he showed charity and compassion during those terrible years of persecution and terror." There are others who can be found to have said exactly the opposite.

There is some thing bitterly ironic about the pickets and the placards, the critiques and the reactions. They leave an impression that somehow the play has cast a shadow over the burgeoning new relationship between Roman Catholics and Jews. There seems to be a feeling that somehow it is Jewish responsibility to correct the bad impression which this play is making upon Roman Catholics. Suddenly the play has become a matter of issue between Catholics & Jews.

In the long history of ironies which our people had to face, this is surely not the least.

II

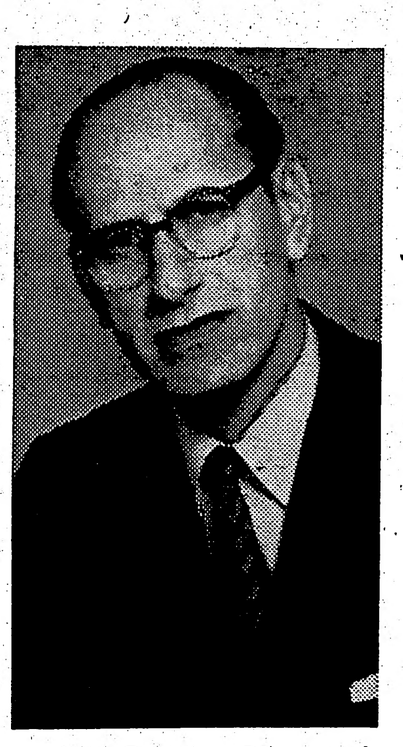
Who is the author of the play? He is not a Jew. Rolf Hochhuth is a German Protestant. He is 32 years old and at the period in which the play itself is set, he was an eleven year old member of the German Hitler Youth. He is a German who lives in a small German town, working there for a small publishing house. According to his own account he was first moved to consider this whole problem when he read in a book of what the German Ambassador to Rome in 1943 had cabled to Hitler. "Though it has been reported that the Pontiff has been besieged from many sides, he didn't let himself be pushed into making a specific statement protesting the deportation of Jews from Rome." This set Rolf Hochhuth on his quest for the facts, and the play on moral responsibility which is now the center of world attention, was the result.

But the German Protestant author has disappeared in the controversy. Amongst the placards in New York, which were carried in front of the theatre and which protested the play as being anti-Catholic, there was one which was prominent. It said: "The Jews killed Christ." There you have what I call the supreme irony of it all. A German Protestant writes a play about the moral guilt of the world in the murder of six million Jews, and the Jews have to defend themselves and have to apologize. Six millions Jews are slain, and *we* have to explain the matter, and *we* have to prove that our friends were really our friends and that the world was not really at fault. I will be forgiven if I refuse to be placed in this predicament.

Now let us briefly look at the facts. Did the Pope make a specific pronouncement on behalf of the Jews or did he not? On this the record is clear and is denied by no-one, not even the staunchest defenders of the Pontiff. He did not make such a statement, not once. There were many statements about love, charity and compassion which he did make during the War, but not one referred specifically to the Jews. Roman Catholic as well as other scholars admit that none was made.

*(Cont. on opposite page)*

ROLF HOCHHUTH



Dr. W. Gunther Plaut, rabbi of Toronto's Holy Blossom, last Friday night read from the pulpit a most brilliant analysis of the Deputy, the controversial play, which is the essay printed on these pages.

## THE DEPUTY ● continued from preceding page

It is equally true however and also beyond question that in many individual cases and in a quiet and persistent fashion he did help Jews to escape, to seek shelter in monasteries and other places of Catholic refuge. The gratitude which many Jews who survived the holocaust bore and continue to bear him and his memory, was and is real. There is no question in my mind that the Pontiff wanted to help the Jews and helped many, even as there is no historical denying of the fact that no outright, forthright opposition to Hitler's extermination policies was expressed by him. Why did he not make it, is also clear. He felt that it would be detrimental to the larger interests of the Church. He doubtlessly also felt that had he made such a pronouncement greater harm would have resulted. At a crucial moment when the fate of the war hung in the balance, he felt he had to reckon with a future in which Germany would be supreme. And last, but not least, Pope Pius XII saw in Hitler a major force which was holding back the communist anti-religious wave then engulfing large masses of men.

These facts are not in question. What is in question is, whether the Pope made a proper judgment and the more difficult question whether despite all the reasons which militated against speaking out forcefully, he had a higher moral responsibility as the embodiment of the living moral force of the largest Church on earth to protest the greatest immorality ever perpetrated by man. This is the question.

The answer to the question is not a matter for a historic researcher. It is a question of morality. It is an ex post investigation into the most difficult of all questions: What is moral duty in the moment of overwhelming exigencies? If there was a real or imagined danger to the survival of the Church itself, was it his duty to surmount all questions of political efficacy and follow the biblical injunction: "Do not stand idly by the blood of your neighbor . . . Reprove your neighbor, and incur no guilt because of him"?

The Pope decided not to speak. Did he thereby "stand idly by the blood of his neighbor?" But some Roman Catholic clergymen, simple priests and highly placed bishops did speak. The German bishop of Muenster did, as did bishops in Holland, Belgium and France. Many of them thereby endangered their lives, some of them died in the pursuit of righteousness. Where the bishop spoke, murder was delayed and measures were meliorated at least for a time, and time was the factor which ultimately saved the pitiful remnant of Europe's Jewry. On the whole however, the German clergy — Catholic and Protestant — remained silent and many of them readily cooperated with the Nazis, even when it came to so-called non-Aryans who had converted to Christianity. These too were ultimately brought into the circle of extinction and even then did the churches hardly raise their voices. There is no question that many clerics were not only fearful but were also infected by the virus of anti-Semitism which had been for all too many centuries an aspect of Church doctrine.

The Protestant German Bishop Otto Dibelius defended this inactivity of the clergy because, he said, "of their responsibility for thousands of pastors and congregations." But a young Protestant contemporary wrote: "We younger men (in the clergy) were of another opinion. We believed — all honor to responsibility — that situations arise when a bishop must not calculate consequences, but is called to give witness for divine truth." And a writer in *Commonweal*, a Roman Catholic journal, in comment on Hochhuth's play writes: "If one cannot flatly say the Church demonstrably failed, neither can one say the Church stood as exemplar of the Christian conscience."... "The Church shared a common moral failure," says *Commonweal*, "through its passivity in the face of European anti-Semitism, through its failure to instruct vigorously the conscience of its members, through its failure to use fully the moral pressures at its disposal. At a moment in history when the Church should have borne constant, unmistakable witness at every level, that Nazi persecution of the Jews was a despicable crime, its voice was muted and erratic. If no-one could mistake the Church's opposition to Communism, 1,000's upon 1,000's of German Catholics marched off to war at Hitler's command, apparently none the worse in their conscience for having done so." And Father Willehard Eckert, a Dominican of the Thomas Institute of Cologne, writes: "Basically, this play is a burning accusation against the cold-heartedness of anti-Semitism in all varieties . . .
Hochhuth at least deserves to be heard."

This I think, is the crux of the discussion. Hochhuth does deserve to be heard, however defective the play may be, for it raises a question which is neither anti-Catholic nor anti-Protestant nor pro-Jewish. It raises a question far beyond the context of any denominational and church differences. It raises a question about human morality, its limits and its possibilities. The Pope is a historic figure, but we must see him as that which I think Hochhuth wanted to see him, as the representative of morality, not as a Roman Catholic alone, but as a man presented with responsibility and exercising it in a moment of desperate danger. How he did it and how he might have done it, presents us with a question which is as acute today as it was then.

The Pope in this play is not merely the embodiment of Roman Catholicism. The Pope in the play is Everyman, he is Protestant, he is Jew, as well as Catholic. The Pope is moral man, and how must moral man react? If there is an accusation in the play, then this accusation is not merely against Pope Pius XII. The accusation against him is quite secondary and in any case a matter of historical conjecture. I am no longer interested in a moral judgment of Pius XII. Alas, that time has passed and is covered with agony and blood. I firmly believe that Pius XI would have spoken out, and I know that John XXIII would have thundered. But I further know that the problem Pius XII faced must also in some measure be faced by me and by my contemporaries. For it is the problem of man's conscience, of our prophetic impulse weighted down by so-called practical considerations. It is perhaps ultimately the conflict between idealistic and institutional religion, the eternal tension between spiritual and temporal responsibility. "Who are we," asked the great Catholic Frenchman Albert Camus, "who are we that we can dare to criticize the highest spiritual authority of the century? We are nothing but simple defendants of the spirit, who, however, make unlimited demands on those whose mission it is to represent the spirit."

Let us above all not forget that the real guilt lay not with the churches, but with the Germans, and that the subsidiary guilt lay not only with the churches, but with all men in the free world. In Francois Mauriac's words: "A crime of such proportions makes even the witnesses partly guilty, if they were silent — whatever the reasons for their silence may have been." For the gross and bitter silence which allowed the ovens to steam their ghastly odors into the sky was abetted by all countries who shut their conscience with their gates and let the refugees perish. Jews too were laggard at first. When the late Stephen S. Wise tried to enlist the support of the American public in the proposed anti-Nazi boycott, there were Jewish voices heard to say that to do this was inopportune, that it would destroy public confidence and that perhaps the Jews of Germany might be harmed even more than they were already. When we make moral judgments let us not exempt ourselves from such judgments and, most important, let us focus our interest not merely on the past and belabor it. Let us take the message of the play into our own time where it belongs.

Will we raise our hands in favour in behalf of Soviet Jewry on our national day of prayer or will we stay at home and watch our television sets? Will the rest of Canada pray with us, or will they say: "we see nothing and we care for nothing." When injustice is done to the Negro or to the Indian, do we look away and find it inopportune to speak? When men are in distress do we boldly and vigorously raise the banner of our conviction, or do we crawl under the snug covers of convenience and fall into the sleep of moral stupor? When anti-Semitism raises its ugly head once again within our own community do we speak and act or do we get caught in the spider web of self-created legal niceties? Can we damn obscenity without damning the greater immorality of racial and religious bigotry? And to my Jewish people I say: Before you damn the world, look to your own house. Raise your voice in behalf of human needs, not only Jewish needs. Concern yourselves less with the security of your good name and the

*(Continued on page X)*

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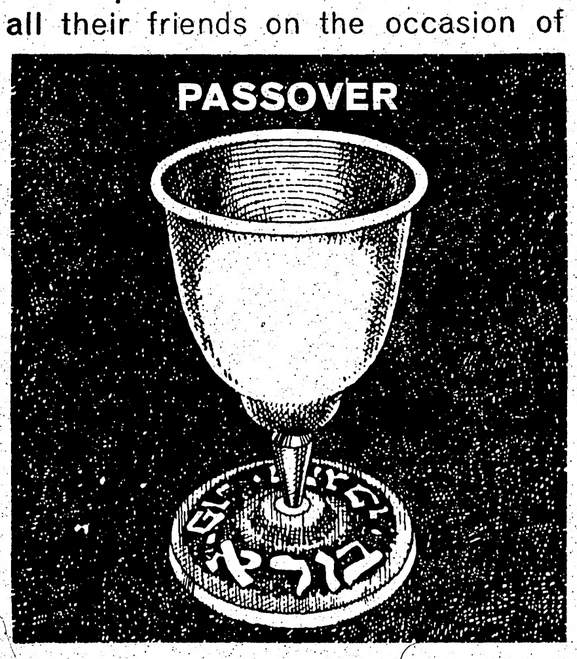


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# a pilgrimage

By PAMELA MELNIKOFF

When I told a nun that I had climbed Mount Zion, she looked at me with awe-stricken eyes, as though I had seen Paradise. And I had not the heart to tell her that this had been one of the "least" inspiring moments of my visit to Israel.

I suppose there is not a "holy place" in the world that is not commercialised to some extent. But I had expected Zion to be different. I had not expected to see souvenir-shops on its sanctified slopes, and King David's tomb turned into an exalted fun-fair.

In the holy city of Safad, now, commercialisation is blatant and often irritating, but one does gain the impression that it is not centrally organised. The shabby children who lurk in the shadows of the ancient synagogues, ready to offer their services as guides to the unaccompanied tourist, are self-employed. And they look as though they need the money.

I had a chastening experience in one of the narrow, cobbled streets of the old city. After shaking off the attentions of the other "guides", for I preferred to explore this lovely, peaceful place alone, I at last succumbed to the silent persistance of a very small, dark girl who did not speak a word of English. She pulled open the shabby door of one of the old synagogues, led me inside, and then watched to see what effect the unexpected splendour of its interior would have upon me. Ark and almemar were a mass of intricate carvings, all painted in vivid colours that recalled the toy-like chalets of Switzerland. Later, I learned that it had taken a man forty years to execute this work of art; that he had willed himself to live till it was completed and had died almost as soon as the paint was dry. . .

But my little guide could tell me nothing of this. She stood, silent as a shadow, while I looked at the carvings, conscious all the time of her watching eyes. Then, as I was about to leave, I took out my purse to give her the "tip" she was evidently expecting. But she pointed to the collecting-box on the window-sill, indicated that I should put the money in there . . . and then slipped out, silent as a shadow, and was gone.

She made me ashamed of my scepticism. . .and so, too, did the simple faith of the North African immigrants. The old woman, for example, whom I saw reverently kissing one of the ultra-contemporary paintings in a corridor of the Hechal Shelomo. And the bearded partriarchs who climbed Mount Zion with rejoicing on the fourth day of Passover, conscious that they were going on a holy pilgrimage. But I would have "had" no scepticism to dispel had it not been for the money-making attitude of the custodians of Zion. . .

I suppose the fault lies partly with our own imaginations. "It shall come to pass", says Isaiah, "that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills . . .", and we see, in our minds' eyes a kind of hallowed Everest, towering into the sky and crowned with dazzling light. Whereas the real Zion is not a mountain at all, but a hill, a rather insignificant hill with modern streets clustered at its foot and a broad road winding gently to its summit. It is dwarfed by the rest of the Judean hills; it is not even a conspicuous landmark within the city. But it is no one's fault that Zion is not a physical giant, and I was ready to overlook this as I set out on the traditional Passover pilgrimage which I believed would be the highlight of my stay in Jerusalem.

The first thrill (that is, after I had passed the "Mount Zion" sign-post and seen the row of blue and white flags fluttering from the summit) was the sight of my fellow-pilgrims swarming along the road in all their infinite variety. "All nations shall flow unto it, and many people shall go and say 'Come ye, and let us go up to the mountain of the Lord,' said Isaiah, and on the day I saw Zion his prophecy was fulfilled.

There were British tourists with guide-books and cameras; and Chasidim in long robes and earlocks and vast fur hats; and strident Americans; and lithe, dark Moroccans with many children; and Eastern Europeans, and robed, vast-bearded patriarchs leaning on great, twisted staffs and looking like Michelangelo's Moses . . . and all of them on their way to the tomb of King David who had once reigned over all Israel.

Disillusionment waited around the first curve in the road, in the shape of a refreshment kiosk and a souvenir shop where the pilgrim could buy a postcard or a "present from Zion" for the folks back home. And then came the beggars . . . unofficial ones, clasping begging-bowls and pleading their own poverty, and official ones, waving documents and soliciting donations for various institutions. And then, at last, we reached the legendary tomb of David, its entrance graced by two brand-new public convenience, one on either side of the massive arched doorway . . .

The mausoleum in which the tomb is enclosed was hewn out of sombre rock, its cavern-like darkness illumined by the glimmer of thousands of candles lit by pilgrims at their journey's end. It was as though the place were alive with clusters of glow-worms. Most of the pilgrims who crouched in prayer over their candles were North Africans, now immigrants looking hopefully to a brighter horizon.

And then, in the gloom of one of the caves, I came upon a scene that cheered me enormously. A group of fur-hatted Chasidim, men and small boys, had set up a trestle table and laid it with matzot and other footstuffs. And there, in the semi-darkness, they sat feasting and rejoicing and singing their Chasidic songs. I am sure King David would have approved.

I am not so sure, though, that he would have approved of the fundraising "gimmicks" with which the tomb itself is surrounded. A noble catafalque it is, draped in velvet and adorned with Sefer Torah crowns, and the pilgrims, while filing past, are invited to shower it with coins, to pay to have a letter inscribed in a Sefer Torah, and to pay to inspect all kinds of other exhibits. . .

The last stage in the pilgrimage is the climb to the observation platform for a close-up panoramic view of the Old City of Jerusalem. I found the ascent rather terrifying, and the descent even more so, for it was made via an enclosed spiral staircase, in complete darkness; the steps were broken and uneven, and the turbulent throngs of pilgrims, moreover, insisted on struggling in both directions at the same time. There were no deaths while I was there . . . but often it seemed a near thing.

And so, having seen David's tomb, we at last saw David's city. There was something very touching in the sight of this mixed multitude, well-to-do tourists and impoverished immigrants alike, hanging over the balcony like poor children flattening their noses against the window of some expensive toyshop. The prohibited skyline glowed rose and gold in the setting sun; domes and turrets and narrow streets seemed hewn out of pink stone, and Easter church bells chiming out from Jordan provided effective—if inappropriate—background music.

Soothed by the sunset and the bells and the beauty of the Old City, I walked back down the mountain, only to be shaken, again, out of my happy reverie at finding that each "first-time" pilgrim was presented with a certificate signed by the Minister of Religion . . . for which he was then expected to pay.

"All this commercialism is quite new", my Jerusalem cousins declared later. "It wasn't like that when 'we' went up there a few years ago . . ."

But I suppose, in the last analysis, no ascent of Mount Zion can ever fulfil one's expectations. The mental concept of Zion is so immense that no mountain on this earth could live up to it. Perhaps the only really satisfactory pilgrimage is the one my grandfather made every day of his life, bent over his prayer-book, though he never saw Israel. Though he never, in fact, left England after fate had brought him from his native Poland to a more auspicious shore.

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# THE DEPUTY

(Continued from page VII)

fine status which you think you have reached in this community and speak up boldly for the unpopular, the distressing truth, if truth it be.

This coming week Jews and Christian enter into their sacred season. I say to both: Let us not ask who was right and who was wrong, but rather how we can gain true freedom for men in our day. For freedom is the ultimate concern of both Easter and Passover. To the Christian it is the festival of individual liberation from the fetters of mortality: to him, freedom is achieved through the sacrifice of Jesus and made meaningful by one's own belief in the redeeming nature of this sacrifice. To the Jew who opens his Haggadah, lifts up the matza and says: "Let all who are hungry come and eat," freedom is the concern of each individual as part of the community. The Seder tells the story of past liberation and flings out a challenge to men in our time. "This year slaves, next year free." What an urgent, fervent prayer it ought to be!

*The Deputy* can either divide us further or become the test of new openness, of a true dialogue. In these days of sacred preparation let us not waste our time in acrimony and quasi historical speculations. Let us rather be obsessed by the urgency of the moral demand; let us clasp hands together, speak frankly about our past errors, recognize our common dangers, stand together and work together for the sake of freedom, for the sake of truth and for the sake of all men.

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# Quebec and its Jews

By GERALD N. F. CHARNESS

GERALD N. F. CHARNESS

Gerald N. F. Charness was born in Toronto, in 1931. His family moved to Montreal when he was only five years old. A graduate of McGill, a brilliant young lawyer, Mr. Charness (bilingual) is the youngest elected member of Montreal's city council. He was elected first in 1960; then reelected in 1962.

Mr. Charness, an observant Jew, active in the Jewish community, recently in a lecture discussed some aspects of the problem of Quebec. This article is a digest of his speech.

The Editors

Quebec has apparently at last come to grips with the fact that it cannot continue to exist as a primarily agrarian economy. It is facing up to the fact that the cities are swelling, that its sons are leaving the farms and that new skills and opportunities must be provided for them.

Insofar as residents of Montreal are concerned, a factor to be considered is the inverse pyramid which has manifested itself in the political scene. There are three levels of government which, to a greater or lesser degree, control the lives of the citizens — local, provincial and federal. At the present time the strongest government by far is the city government of Montreal — which has been elected with a majority of 90%. It is a united government and a government of proven ability and determination.

The provincial government's mandate, while unquestioned, rests on a smaller percentage of support. The Opposition in the House is stronger and the members of the cabinet have not at all times displayed the unanimity — even in public, that one might have hoped for.

**MORE EDUCATIONAL FACILITIES**

As time goes on, there is likely to be a greater and greater control of the economic life of the province by the provincial government. There will be greater intrusion by government into those areas previously controlled by the individual. The labor code is but an indication of things to come. Coupled with this will be a great economic expansion combined with greater governmental encouragement of investment in the Province.

I believe that we are likely to see an upsurge of education facilities in the province under the new Ministry of Education. More schools will be planned, teaching methods and curricula are likely to be re-examined with a view to modernizing them and there should be an increase in the amount of governmental grants, bursaries and scholarship for higher education.

The recent liberal victories in Laurier and St. Denis, while not surprising, nonetheless do seem to indicate that the separatism of Real Caouette has lost some of its appeal. Nevertheless, this should not be taken to mean that separatism is dead or even dying.

**WHAT FRENCH-CANADIANS WANT**

As long as French-Canadians feel that they are being treated as poor relations in Confederation there will be cries of separatism Nor will it be a solution to apportion blame. To tell French-Canadians that their own educational system held them back, that their own political leaders walked hand in hand with English financial interests to the detriment of French-Canadian development, may or may not be telling them the truth — but in either event it will contribute nothing to the reduction of separatist sentiment. French Canada today does not want lessons in history or sermons on morality. Nor does it want theories of constitutional law. It wants action.

All French-Canadians share to a greater or lesser degree a sympathy for the idea of separatism. The vast majority, however, are reasonable enough to recognize that it is not feasible.

It is unfortunate, therefore, that some leaders continue to use the threat of separatism, however unrealistic they themselves consider it to be, to forward their own ends. I say unfortunate because their 'softness' on separatism encourages those elements in our society that are prone to violence to believe that at heart the leaders are with them.

I fear that in 1964 we can perhaps look forward to more isolated acts of political violence unless the responsible leaders of French Canada speak out strongly against separatism and more particularly condemn terrorism in unequivocal terms.

To move to the local scene — 1964 should see increased pressure by the City of Montreal for unification of the island. I believe that this idea should receive encouragement from the Provincial Government.

Turning to the position of Jews in the Province of Quebec in the next year, time does not allow me to elaborate at length. Two areas, nonetheless, should be mentioned.

**DEMOCRACY MUST DEFEND ITSELF**

The general unrest in Canada, and particularly in Quebec, as well as the reawakening of a narrow nationalism, seems to have encouraged the lunatic fringe to believe that the population is ripe for the spread of anti-semitism. I am satisfied that this it not true. But the current rash of hate literature passing freely through the mails is disquieting. Unfortunately, I can see no abatement of this disease until the authorities in general, and the federal government in particular, take a strong stand. It is all very well to protect freedom of speech. But a democratic government must find the courage to legislate against those groups who use freedom of speech to destroy the freedoms of individuals. Hitler would not have come to power had the Weimar Republic, in the name of democracy, not allowed him to spread his foul message with impunity.

Our criminal law, at the present time, is not adequate to deal with the dissemination of hate against groups of citizens. Amendments to the criminal code have been proposed. Unfortunately, to date, none of the federal governments have seen fit to act on these proposals.

En passant, I would like to commend publicly Mr. Milton Klein, M.P. for Cartier, on the private Bill he presented to the Parliament of Canada. I am only sorry that this Bill was not introduced as a public Bill and hope that the government will see fit to take over the sponsorship of the proposed legislation.

**SEES LACK OF COURAGE**

The second area that should be mentioned insofar as Jews are concerned is the role of the Canadian Jewish Congress. The Brief submitted, presumably on behalf of the Jewish community, to the Royal Commission on Education in Quebec demonstrated a singular lack of courage and leadership. At a time when French-Canadians are asserting their rights with vigour our own leadership must demonstrate the same vigour in defence of Jewish rights. Congress leadership must break out of its self-perpetuating circle and get closer to the rank and file it claims to represent. It must get off the fence on major issues and take stands — even stands which may at times be unpopular — unless it wishes to see, in 1964, a diminution in its prestige and influence and a consequent diminution in the prestige of the Jewish community.

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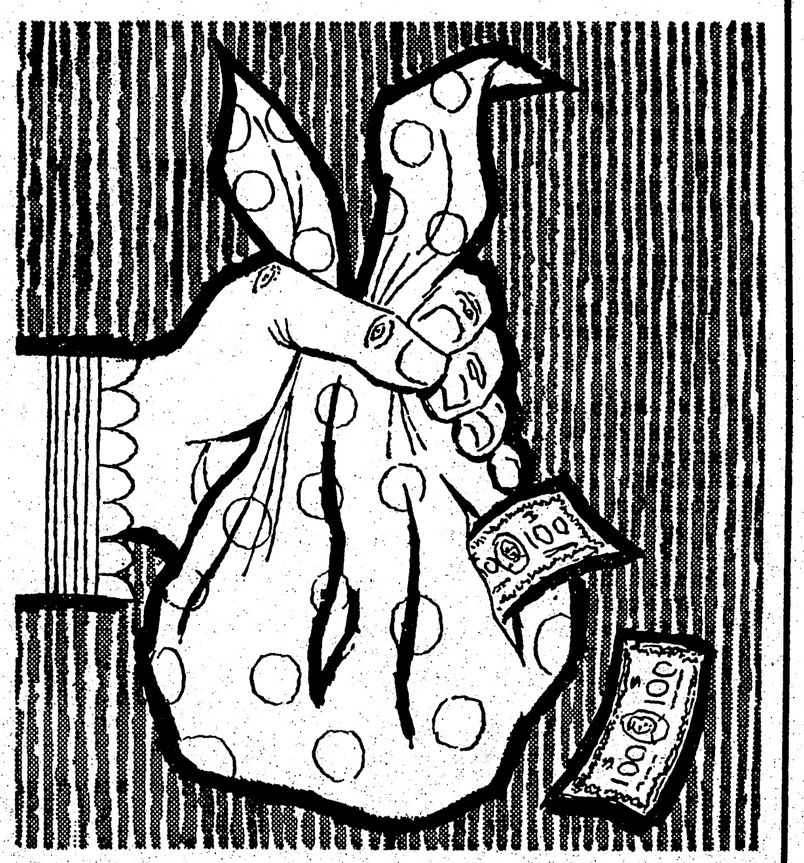

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# letters to the editor

The following letter is from a Greek Catholic priest on his way to Israel who, for obvious reasons wishes his name to be withheld.

## ORTHODOX PRIEST PROTESTS CJN STORY

Dear Editor:

I consider the title, Israeli Bishop Launches New Anti-Jewish Campaign, which appeared recently in The Canadian Jewish News, extremely "sensational", something calculated to sell more newspapers. After such a glaring headline, what the article boils down to is: Archbishop George Hakim is supposed to have said the following: "The military government in Israel is imposing restrictions on Israeli Arabs because it regards the Arab population as a potential fifth column".

I agree with this. The Arabs are considered a potential fifth column and, I feel, with good reason. The restrictions are real too. No Arab is allowed to go into any Jewish kibbutz or moshav without a written permit from the military government. The reason given is that "all Arabs look alike", and who would know whether a loitering Arab wasn't a spy from across the border? I think another reason is that the pilfering would be staggering. However, the Arabs are highly sensitive, they deeply resent these restrictions.

I can recall the time, only a few years back, when all passes and identification cards were checked by female soldiers, on the bus traveling between Haifa and Nazareth, at a check-point midway between these two cities. Arabs needed written permission to stay overnight in a city where they didn't have their domicile. This check of passes and identity cards no longer occurs on the Haifa-Nazareth route, but I'm not sure what the rule is about Arabs staying overnight in another city. I think that it's all right now.

The Arabs definitely do feel like second class citizens in the land of their birth, but the restrictions can be understood in the light of the fact that Israel is surrounded by hostile Arab countries. Yet the Arabs in Israel feel that they shouldn't be held responsible for the threats of their bethren in the surrounding countries. At the same time, they can't feel any sympathy or loyalty to Jews, especially those who have replaced them in their own land. So the unsolved dilemma continues.

I also noted that "the statement (at the Mandelbaum Gate) by the Pope before leaving Jewish Jerusalem was an answer to my call."

The Vatican denies this, However, I do not doubt that my bishop occasionally does let go a real blast at Israel. As the representative of all the Arab Melkite Catholics, he is expected to "sound off" at least occasionally against Israel. Otherwise he would be denounced by all the Arab countries and would lose the obedience of many of his flock. In fact, he is frequently being denounced by the Arab countries for compromising with the government of Israel. Yet, were he to be too unyielding towards the State of Israel, his residence permit could easily be revoked, and then he would be forced to return to Egypt where he is a citizen. He has an Egyptian passport but an Israeli residence permit. His grandparents migrated to Egypt from Syria.

The remark about the Bishop's wishing to advance to the rank of "Patriarch of Damascus" means: The present Patriarch of Antioch, Alexandria, Jerusalem and all the Orient for the Melkite Greek-Catholic church is His Beatitude Maximos IV Sayyegh. He resides in Damascus for six months, Cairo for six months. He is about 86-years old and cannot be expected to live forever. So far as ability goes, Archbishop George Hakim easily is the number one contender for the post of Patriarch, but I don't think he has the ghost of a chance of being elected because he is highly compromised for his having gotten along so well with the government of Israel. The Israeli Arabs are looked down upon and despised by other Arabs, and Archbishop George Hakim must share this stigma. However, I do believe he is forced to evoke an occasional blast against Israel just "for the record", in order to be able to remain at his present post at all.

As for the statement, that influential Arabs are leaving Israel at a very high rate every year, this is true too. There is a very heavy emigration of Arabs from Israel to Brazil and Australia.

The number of Arabs in Israel, 300,000, remains the same, however, because of the very high birthrate among them. Yet it is the Christian Arabs who emigrate, while the Moslems remain home and breed. Although I do not believe that the time will ever come when there will be no more Catholic Arabs in the Holy Land, still I do fear that the percent- not believe that the time will ever compared to Mohammedan Arabs) will continue to dwindle until they will become a mere "drop in the bucket" unless something happens to increase their happiness.

Concerning the remark about insufficient compensation for Arab land, I am inclined to believe this because of Israel's newly devaluated pound (which has caused the already very small salary of priests to become even smaller). Besides, there are the many stories I have heard in the past about insufficient compensation given for land taken.

Lake Worth, Florida.

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